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CHINESE REPOSITORY.

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ART. I. *Notices of the city of Borneo and its inhabitants, made during the voyage of the American brig Himmalch in the Indian Archipelago, in 1837. (Continued from No. 3, p. 136.)*

MAY 21st. A report has come from below, that another vessel has arrived. The sultan has inquired several times whether this vessel has come to take Bruni. He protests that he is not afraid, but he is evidently not altogether at ease. He says that the Dutch and English wish to take his town, but cannot. He calls his *orang bichura* about him, and boasts of his power, a course well fitted to frighten his people. In the morning he had another cannon of large size mounted on the small platform in front of the palace, and the whole number now mounted is seven. Much annoyed with the begging and the idle questions of the vicious crowd around us, we are careful not to offend them, as we desire to leave upon their minds a favorable impression in respect to white men and Christians. The sultan has sent for me several times for no other purpose, as it turned out, but to frighten a little child, the daughter of one of his slaves; and once, when he could not make the child cry by pointing at me as an object of terror, he turned and kicked the poor thing, and thus secured his object. We are coming to the conclusion, that this man is as odious for his vices as he is contemptible for his folly.

May 22d. The sultan and his attendants were up in the night, holding a consultation respecting the newly arrived vessel. Observing that I was awake, (for nothing can escape the notice of his spies,) he sent for me and inquired whether the vessels have come to make war. He wonders how it is that we, although from Singapore, know

nothing about the matter. Two sons of the sultan, good looking boys of about 13 and 15 years, often make their appearance in the morning while their father is yet asleep. This morning they ventured, for the first time, within speaking distance, and begged for some paper.

At 12 o'clock, captain McAlister from Singapore arrived, attended by a Chinese as his commercial agent, and by several of his crew. At the first interview, the sultan made the same attempt at regal state as at our reception. The art of keeping one waiting for ceremony's sake, or from peculiar notions of dignity, seems to be well understood in Bruni. Happening to have a peep behind the curtains, I saw the sultan in full dress, and ready to come forth, but still waiting for a suitable time to elapse before he should make his appearance. The new captain was well received; particular inquiries were made as to the size of his vessel, the number and size of the guns, the number of white men; and finding that there was nothing to fear from a little brig of 100 tons, having but three white men on board, his highness seemed relieved, and was very cheerful.

May 23d. Two Chinese called, one of them a Mohammedan. They say that the few Chinese here are oppressed; that the last sultan was a cruel tyrant; that formerly the Chinese in Bruni were numerous, but that oppression has driven them away. From several quarters similar testimony is derived respecting the former sultan. One of the *pangerans* declares, that during his reign no white man could come here, and much less sleep in his palace as we do.

The vessel last arrived is not able to trade on as favorable terms as were granted to our vessel. The reason doubtless is, that we have already obtained nearly all the pepper, the most important article of traffic in Bruni. As money is almost unknown here, all trading is done by barter; a pecul of pepper is given for a piece of cloth of specified length and quality, and other things are exchanged in the same way. The sultan and chief *pangerans* secure to themselves the first choice of all articles offered for sale. Indeed they nearly monopolize the whole trade. Before any vessel can commence trading, samples of all goods are exhibited, and pangeran Yusuf, being the most active merchant, has the chief voice in fixing the prices.

May 24th. Rumor of the arrival of a third vessel. The sultan's fears are renewed, and to quiet them he boasts of the prowess of Bruni.

May 25th. Three Dayak prahus, containing about 70 men, arrived from Baram. So little do any of these people, whether Malays or Dayaks, know of the geography of the places around them, that I could not ascertain, notwithstanding repeated inquiries, whether the

prahus came from north, south, east, or west. The story of the men themselves is, that they have been a day and a night coming from Baram by sea, and that their own country is far interior from Baram. The Baram of which they speak, must be the Tanjong Baram of the charts, some 80 miles to the southwest. The appearance of the men is a little different from that of the Malays, yet the difference would not be noticed by an ordinary observer, if their dress were the same. In complexion they are a slight degree lighter, if I mistake not, than the Malays, and their features are rather more prominent. The faces of several bore marks of the small-pox. Only one had the cutaneous disease called *kurap*, so common in these islands, and that one differed entirely in appearance from the others, having a bad countenance, with color almost as dark as that of a negro, but with straight hair. Their dress is not uniform. Some have trowsers extending from the waist to the middle of the thigh, but most of them have merely the *chawat*, a cloth or bark fastened around the loins by a string. The hair of most of them is long, and tied up loosely behind the head, much in the style of Malay females. A few have the hair short, and handkerchiefs around the head, not unlike Mohammedans; and a few others have hair a foot long, hanging about their shoulders. The dress and general appearance of a majority of them accord with the descriptions given by Dalton, Hunt, and others. The chiefs are distinguished by ornaments in and about their ears. In the upper part of the ear is a hole, through which is thrust the tooth of an animal (of the tiger as they say, but of the hog as the Malays suspect). These teeth are three inches long, and are kept from falling out by a head of gold. Besides this tooth sticking through the upper part of ear, the lower part, or lobe, is stretched beyond measure by the introduction of cylinders of wood, at first small, and gradually increased till they reach the diameter of two inches, and then gold or gilded wire is coiled around this part of the ear, forming a tube two or three inches in length. It appeared, on inquiry, that these men are of several different tribes, and speak different languages. I wrote down from their mouths a few words, and the first ten numerals of three dialects. Three fourths of these numerals in each of the dialects are evidently derived from the same source with the Malay numerals.

In the following tabular view, the Javanese, Bugis, Ternatian, and Ilanun numerals are added, for convenience of comparison. Two other specimens of Dayak dialects are also added, which were obtained by Mr. Arms during his travels in the district of Sambas and Pontiana.

TABULAR VIEW OF

MALAY, DAVAK, JAVANESE, BUGIS, TERNATIAN, AND ILANUN NUMERALS.

No. 1. MALAY.	No. 2. LAMIH.	No. 3. LAMUH.	No. 4. LOKIPOT.	No. 5. SAMBAS.	No. 6. PONTIANA.	No. 7. JAVANESE.	No. 8. BUGIS.	No. 9. TERNATIAN.	No. 10. ILANUN.
Satu	sa	ji	se	mengarit	iju	sa	sedi	rimoi	isa
Dua	duo	dua	upfe	dua	dua	loro	duwa	romodidi	dua
Tiga	tale	teloh	telow	taru	telo	telu	tolu	raange	telo
Apapat	pat	pat	pat	apat	ampa	papat	opak	raha	pat
Lima	limo	limak	lema	rina	lima	lima	lima	rontolia	lima
Aluan	anatu	uan	nam	anong	jaltawen	nenum	onong	rara	nam
Tujuh	tuo	tusuh	tujok	iju	uju	pitu	pitu	tonodi	pito
Dilapan	walo	sayah	murai	mahili	hanja	wolu	aruwa	tof kange	walo
Sambilan	suan	petan	paih	piri	iletean	sanga	asera	siwo	siow
Sapuluh	unpuh	sapuluh	polow	sapuluh		sepulah	sopulo	nyagimoi	sapuluh

N. B. Nos. 2, 3, and 4, are specimens of the 'three dialects,' and 5 and 6 are the 'two other specimens' of other dialects of the Dayaks.

We cannot but conclude that all these languages, with the exception of the Ternatian, have derived their numerals from a common source.

From all that could be learned of these Dayaks, respecting their language, it appears that their dialects are numerous, each being confined to a district, and sometimes to a village. I inquired of them whether their custom is to cut off heads: and they replied without hesitation, and with apparent pleasure that such a question had been asked, that it is their custom. When I told them it was a bad custom, and inquired why they continued it, their answer was: 'The heads are proof of our power in war.' Being further asked, whether it is their custom to eat men, they replied in the same prompt and decided tone, that it is. They further said, that the parts most liked are the eyes and the heart. The conversation was in the Malay tongue, which a few of the men could understand and speak considerably well. In order to test the power of their poisoned arrows, the sultan ordered a monkey to be brought, and sent for me to witness the trial about to be made. One of the Dayaks, by means of his blow pipe, which is seven or eight feet in length, discharged four arrows, all of which entered the little animal. At first the monkey was not annoyed by them, but in about ten minutes, from the time the first arrow pierced him, he died with convulsions and vomiting, probably from the effect of the poison. In speaking of the poison, the Dayaks and Malays called it *upas*. After the death of the monkey, the sultan in his boasting manner, asked what I thought of it. 'I have,' said he, '30,000 men like these, ready at my call, and what could all the white men, the English, the Dutch, the French, the Spanish, do against such men? I know they wish to take Borneo, but I fear them not.' This was all idle talk. He does fear both Europeans and Dayaks. These Dayak *prahus*, having delivered to the sultan a few dollars worth of presents, consisting of rice, sago, a blow pipe, and a Javanese gong, which they had purchased, took their leave and anchored in another part of the town. Nothing had yet been learned from them respecting their religion, and no other opportunity of talking with them occurred. From the Malay nothing could be gathered further than that the Dayaks are all *kafir*, infidels.

Friday, May 26th. A white flag has been hanging before the *muzjid* during the day, and at 10 o'clock the drum was beaten. Saw a few persons, perhaps fifty, go to the mosque. But though the mosque seems to be neglected, all those about us, whose habits we have had an opportunity of observing, are careful to say their prayers severally

times a day, their faces of course turned towards Mecca. Among the slaves about the sultan's house, there is one whose appearance is more than ordinarily interesting. I have for some time been watching for an opportunity to speak to him. I find that he does not speak Malay, but Spanish. I ascertained from another slave, that this interesting youth is from the Spanish islands, and was brought hither by our old acquaintance rajá Muda, and sold to the sultan for a mere trifle. The sale was doubtless only a sham to save appearances, the slave being in fact a present to the sultan, to secure, if not his protection, at least his connivance, toward piracy and the slave trade.

May 27th. We have succeeded at last in purchasing some cloth; and this morning we presented to the sultan 15 dollars' worth of cloth and other articles, which we thought would be a liberal compensation for the rice we have eaten. He said he was pleased, and that it was proper we should make these offerings, as he had furnished us food for a long time. He then contrived to sponge out of us as much more, by sending all his slaves to receive each a piece of cloth. There was no refusing them, as they came declaring, and no doubt truly, that the sultan had sent them. Last of all, the sultan himself came in and begged for more cloth. We were afterwards told that he took from the slaves the cloth we had given them. Today one of the courtiers requested me to write down and preserve his name, and also the names of several others, seven in all, who he said were the *orang bichara*, men near the sultan, to consult with and assist him, a sort of privy council. They are counsellors worthy to surround such a sovereign. If seven men were to be taken at random from the diegs of any city, Christian or pagan, they would probably not be inferior to these seven wise men of Bruni. This privy council is a burlesque upon all dignity, when sitting, as their custom is, a few yards from the sultan, listening to his harangues on the superiority of Bruni to all the armies and navies of the white men, and occasionally receiving with profound respect the betel which he condescends to give them from his royal mouth.

Monday, May 29th. Captain F. and captain M., with all their men and goods, left early in the morning for the vessels, our captain promising to send for us in the evening by the return of tide. Though I had been ill for two or three days, and was still weak, I ventured to accompany Mr. Lay to the hills, as it was to be the last time. Our walk was a long one, not less than 12 miles altogether. The path was much of the way through the forest. Sago trees were numerous. We passed a place where several men were washing the wood, previously

chopped fine, to procure the edible sago. The higher ground and the sides of the hills, were covered with pine apples, which were growing abundantly, and without much labor of the husbandman. Passed over a number of small creeks, a single log being placed across, to serve as a bridge. Ascended and descended several high hills. From the top of one of them, which we supposed to be 500 feet high, we had a noble view of the sea, the island of Labuan, the river's mouth, and a broad landscape of hills and valleys, skirted by high lands and distant mountains. On this hill, the natives who were with us pointed out a camphor tree. It was a stately looking tree, with a trunk at least a foot and a half in diameter, perfectly straight, and going up to the height of fifty or sixty feet before it put forth branches. We passed several houses of the Kadayans, some of which we entered. Called upon an *orang kaya*, a title of distinction conferred upon some rich men (the words themselves signifying rich man). He was the chief man of the district. He treated us kindly, and gave us coffee and excellent plantains and pine apples. On our return we stopped by the side of a pleasant stream, (the Kianggi, before noticed,) under the shade of some large trees, to rest ourselves. Here Mr. Lay struck his hammer upon a rock, and found it was coal. On further examination, it appeared that *there was a large vein of superior bituminous coal*, easily accessible, being not over a mile from the town, and capable of being transported most of the way by water. We had all things ready in the evening for our departure, but the boat did not come for us.

May 30th. A day of suspense and anxiety. We hear nothing of the boat, which according to promise should have come last evening. Two of the servants, who have shown themselves friendly to us, were put in the stocks yesterday. The reason of this probably is, that the sultan fears they may make their escape in our vessel. One of these men has acted as our cook, and, under the stimulus of kind words, and an occasional rupee, put into his hand by stealth, lest the sultan seeing it should take it from him, has done as well for us in the way of furnishing food as the allowance dealt out to him by the sultan could enable him to do. This fellow came to Bruni, a few years since, a free man, and the sultan finding him useful, has made a slave of him. Another man who came here from Sambas, and who, supposing he had a right to leave whenever he pleased, had engaged his passage to Singapore on board our vessel, and had laid in his stock of provisions, and put them on board the captain's boat, was ordered by the sultan to get out the boat, and not to think of going away.

Two priests called. They were talkative and friendly. One of them asked for something, and on receiving a rupee, he thanked me, and seemed to be truly grateful. This man, and our poor old cook and his companion now in the stocks, are the only instances of even apparent gratitude which I have met with here. The sultan promised that his boat, which was going at night to the vessels, should take us along, but we were not surprised to find that this promise was not regarded. We have still some cloth and other articles, which he hopes to get hold of before we go. At midnight there was a brightness in the east, which, when we were first called up to see it, and before knowing the hour of the night, I imagined to be the rising of the sun. It resembled the Aurora Borealis, but exhibited none of the sudden changes and oscillations of light which are so conspicuous in the polar lights. It was a brilliant but steady light, extending some twenty degrees above the horizon, and confined to the one spot where I first saw it. I watched it about half an hour, and saw it gradually fade away. The sultan's people say that they saw the same appearance last night in the south. They wish to know what evil it portends.

May 31st. No boat. The sultan and some of his men declare that our vessel has sailed. Whether they really think so, or whether they say it only to vex us, we cannot tell. They at least seem pleased at our disappointment. Several pieces of cloth stolen. Mr. L. has had things stolen before. On the whole, though our situation here, particularly of late, has been sufficiently uncomfortable, both for body and mind, yet it is better for our object that we be in such circumstances, than to have been so situated that we could have commanded the services and good-will of all around us. By being on what they consider a level with themselves, they have had free access to us, have laid aside reserve, have exhibited their faults, and thus have presented to our view much more of their real character than we should otherwise have seen. The contradictory accounts given by different travelers and voyagers among the same people, often arise from one person's having seen the favorable, and another the unfavorable side of things. The picture of a barbarous people drawn by a shipwrecked sailor cast friendless upon their shores, and first stripped of his clothing, and then reduced to slavery, would differ widely from the representations given of the same people by a captain or supercargo, going among them with a well laden and well armed vessel, and thus having, for the time being, all power to command their smiles and their kind treatment.

Today the chief *imam* called and requested us to visit a sick friend of his, a *pangeran*. We found him in the last stage of disease of the lungs. The manner in which the sick man was treated by those around him, the kind and delicate attention which was paid him, could not but be gratifying to our feelings: and had this been the only scene we had witnessed in Bruni, we should have come away with a favorable impression in regard to the character of the people. The *imam*, just referred to, desired me to present his compliments and thanks to a gentleman in Singapore, (Mr. Tracy probably,) who had given books and shown kindness to the people of Bruni.

Several of the sultan's men have been to the mouth of the river, and on board captain M's brig, to search for the Spanish boy before spoken of, who it seems has made his escape. They returned without having found him. With all my heart I wish him safe deliverance from bondage.

We had at length obtained permission of Hasim to go in his boat to our vessel in the morning, and were just putting our effects on board a *gobang* to go to Hasim's house, where we were to spend the night, and be ready for an early start. At this moment our captain arrived.

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The sultan finding that we were about to leave, changed his manner, professed the highest regard for us, and hoped we should not be displeased at him. At 9 o'clock in the evening we took leave, and at half past two we reached the vessel, the distance being not less than 20 miles. With a grateful heart I laid my head once more upon my pillow.

June 1st. At 10, a. m. *pangeran* Hasim, with 50 or 60 attendants and slaves, arrived. Captain F. arrived at the same time, and a scene occurred which must have made a most unhappy impression upon the minds of Hasim and the other natives who witnessed it. *

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The Brunians, though troublesome enough on board the vessel, are far less so than on their own ground. Many of them are begging one thing or other: but usually one or two refusals silences, without offending, them. After drinking wine, for which they manifest a fondness (notwithstanding their Mohammedanism) those who before had too much sense of propriety to beg, waxed bold and became beggars like the rest. Even Hasim sent one of his men to request that I would give him a pair of pantaloons, a request which was readily complied with, as Hasim was a great man, and had never before asked for any thing, although he had received from us several pieces of nankin as a present.

June 2d. Persons on board most of the day trading, or talking about trading. They are excessively cautious and tedious in making a bargain, and their word is not to be relied on. They break their promises, and then seem not at all ashamed of what they have done. They are not worse, however, in commercial transactions, than some who are called Christians. Indeed it must be admitted, to the disgrace not of Christianity or of civilization, but of *some* who live under their protection, that there are persons [in Christian countries who are in all respects worse than the people of Bruni.

June 3d. Before sunrise Kini Balu distinctly visible, N.E. $\frac{1}{2}$ E., its well defined outline projected upon a deep red sky, distant more than a hundred miles. At sunrise we weighed anchor, but did not leave the port till the next day.

The question naturally arises, What is the origin of the [people of Bruni? From what country or countries have they come? This question has often been proposed to the better informed among them, and the reply uniformly received has been, that the Brunians came from Johore. They further say that Menangkaban was the parent country of their race; that from Menangkabau the Malays emigrated to Johore, thence to Malacca, Rhio, Lingga, and Bruni, and from Bruni to Sambas and Matan. The time of this emigration we have no means of ascertaining, except from the number of *rájás* that they reckon. According to one of the most intelligent *pangerans*, the number of *rájás* who have reigned in Bruni is twenty-nine. Another *pangeran* makes the number twenty-four, and others thirty. Allowing fifteen years for a reign, which is probably sufficient in a country like this, we shall be carried back to about the year 1400 as the period when the Malays established themselves here. According to some of the *pangerans*, the Brunians derive their origin from two other sources besides Johore. One of these they call the *bangsa Sirip* (Siip race) which came from the country Type, the other the *bangsa China* (Chinese race). They could give no information concerning the country which they called Type.

The government of Borneo proper, in theory, approaches near to a pure despotism, all power being supposed to rest in the hands of the sultan. And were the sultan a man of sufficient talent to make the most of the advantages of his position, and were the higher *pangerans* at the same time inferior men, his will would be the only will. But practically, the government is a feudal aristocracy, the power of the sultan and of each of the nobles depending upon personal ability, the number of dependents and slaves, and amount of wealth. In theory

the government is hereditary also, but only partially so in fact. Much depends upon the qualifications and popularity of the different aspirants to the sovereignty. In the event of the present sultan's death, there can be little doubt that Hasim would be his successor, although there are five persons whose claims on the ground of inheritance would stand before his, viz. two sons of the sultan, two brothers, and Yusuf the sultan's uncle by the father's side, Hasim being his uncle on the mother's side. There seems to be nothing like a regular tax for the support of government. The sultan is supported partly by voluntary tribute, which is probably very small, partly by the privilege which he possesses of calling upon all persons for any labor or service which he may require, partly by the labor of his own slaves, and partly by traffic. The *pangcrans* support themselves by traffic and the labor of their slaves.

The territory over which the sultan claims and exercises control, extends from the north end of the island to the district of Sambas, a distance of 500 miles, his authority being confined mostly to the coast. Formerly the territory of Bruni extended around on the eastern side of the island, into the straits of Makassar, embracing half the coast of the whole islands. The eastern coast was long since ceded to Sulu, and by Sulu to the English.

Of the number of inhabitants subject to Bruni it is impossible to give anything more than a guess. To put down a mere conjecture is undesirable, and yet it may be better than nothing in the absence of precise knowledge. The limits below which the population will not fall, and above which it will not be found to rise, may be fixed at 80,000 and 180,000. In this conjectural estimate the Moruts (Dayaks), over whom the sultan claims authority are not included. The reply of the *pangcrans* to all questions in reference to the amount of population, was: '*Allah tau, orang ta'bulih bilang*' (God knows, but men cannot count them). They seemed to have no definite conceptions of numbers beyond a few tens of thousands. They inquired as to the number of the English, and when told that their number is twenty millions, they said the subjects of Bruni are more numerous.

A large proportion of the inhabitants of the town are slaves. Many of these slaves have been purchased from the Ilanun pirates. Others have been reduced to slavery in consequence of debt or crime. The ordinary price of a slave is said to be 50 dollars. The debasing effects everywhere attendant upon slavery, both on master and servant, are visible here. A middle class, consisting of the younger and weaker brothers of the chief *pangcrans*, and of a few of plebeian

birth, also suffer in consequence of slavery — being thrown out of employment, and made dependent upon their relatives or some great man to whom they have attached themselves.

Piracy does not now exist here, at least the subjects of the sultan, strictly so called, are not allowed to engage in piracy. The port, however, is open to pirates, who come here to dispose of their booty, and to obtain their supplies. Under the last sultan it was notorious for piracy. The present government have adopted a different policy, partly from fear of the European powers, and partly, probably, from a persuasion, on the part of Hasim at least, that commerce in the long run is more profitable. The very name of Singapore is a salutary restraint upon the people of Bruni. Having formerly assassinated a Dutch resident, and having in their piratical excursions captured and carried into slavery many of the inhabitants of the Philippines, they are thus by their bad character excluded from Dutch and Spanish ports, and Singapore is the only mart to which they dare resort. For a few years they have taken, and will probably continue to take, some pains to preserve a fair reputation, in order that their commercial intercourse with Singapore may not be interrupted. The seeds of piracy, however, are still in their minds. With most of the inhabitants of the Archipelago, except the Javanese, piracy, especially when committed against white men and Christians, is popular, and it is too deeply wrought into their minds and habits to be easily eradicated. The influence of the Arabs, in connection with the treatment often received from men bearing the Christian name, has tended to foster this spirit of freebooting. The commerce of Bruni is carried on chiefly with Singapore, and employs 40 or 50 prahus. Besides the prahu, a country or a European vessel is occasionally seen here. Chinese junks have long since forsaken the port. The staple article of export is pepper. The quantity annually furnished is said to be about 4,000 peculs only. Camphor of the best quality is obtained to the amount of a few peculs. The articles imported are cotton goods, silks, brass wire, brass plates, iron, iron cooking utensils, &c. Opium, by a wise prohibition of the government, is excluded. Only a very small quantity finds its way into the country by smuggling. All business is carried on by barter. Our vessel was well supplied with dollars, but no use could be made of them in trading. Pieces of iron are employed as coin in buying articles of small value, such as fruits and fish in the market. The small traffic of the market is chiefly in the hands of women, who meet together in their little canoes, sometimes in one part of the town, and sometimes in another. Compar-

ing the statements of Leyden, Hamilton, Hunt, and others, with the present condition of Bruni, it would appear that commerce has declined during the last half century. This would be the necessary result of such a government as that of the father of the present sultan. According to Foster, as quoted by Leyden, there were seven Amoy junks at Bruni, in 1775. It was natural that the wealth of the Chinese should have tempted the cupidity of the government, and that their influence should have excited its jealousy, and then followed oppression and the ruin of the Chinese trade.

The Brunian exhibits some skill in manufactures. They succeed well in filagree work. Their *kris*es (dirks) are elegant, and of superior temper. They make *sarongs* of great beauty. But the article of most extensive manufacture is brass cannon. Large quantities of the Chinese brass coin called *cash*, have been melted up in making cannon. All the brass pieces in the town, (most of which are made here) are said to be worth several hundred thousand dollars. Indeed the wealth of the place consists almost exclusively in cannon, kris'es, and slaves, so that a thorough change in the customs and character of the people, from wrong to right, would go far towards annihilating all that they now call property. Almost every householder is to some extent a manufacturer and a mechanic. He makes his own cloth, his own kris, his own boat, builds and keeps in repair his own house, and thus relies in a great measure upon himself and his dependents for every article which he needs.

In agriculture, if we may judge from the specimens which we saw, (and our opportunities of observation so far as it respects the vicinity of the town were not limited) the Brunians are very deficient. It is indeed not easy to understand whence these fifteen thousand inhabitants derive their food. Certainly not from the country in the immediate vicinity. Rice is brought from other parts of the kingdom, and is rather dear, being from two to three dollars a pecul. Fruits are said to be abundant, though we should come to a different conclusion, in respect to everything except pine apples, if we were to form an opinion from the scanty supply we were able to obtain, and from the small number of fruit trees seen in our rambles.

Respecting the Malay character, different opinions have been formed, according to the light in which the people have been viewed. One class of observers, looking only at their indolence, their treachery, and their peculiar addictedness to piracy, have represented their character as a compound of all that is mean and monstrous. Another class, who have gone among them and have been kindly treated by

them, who have witnessed their respect for Europeans, and their readiness to be influenced by them, have been ready to conclude that they are a simple hearted, and for the most part a harmless people. There is truth in both of these representations. Put them together, making allowance on both sides for exaggeration, and we shall not be far from right. That they are treacherous beyond any people, (except the Bugis, the Sulus, and the Ilanun, who are kindred species under the same genus) there can be no doubt. The cases are so numerous in which it would accord with their views of interest, or with their religious prejudices, to take life, that no one should consider himself altogether safe when he is entirely in their power. Our protection here is the fear which the government has of Singapore. But there are lighter shades to the picture. They are docile and easily influenced. Place them under European government, and they become quiet citizens. But for their Mohammedanism, civilization and nominal Christianity would find a ready reception among them. Their strong attachment to their religion is the grand obstacle to their improvement. The difficulties in the way of their conversion to Christianity will probably be found as great as in other parts of the Mohammedan world. The Arabs have done their work thoroughly. They found them a simple people, with minds ready to be turned in any direction, and they made the most of these pliant materials to secure their objects. It is easy to understand how Mohammedanism has made its way so extensively in the Indian Archipelago. The Arabs for many centuries have been accustomed to resort to these countries for purposes of trade. Their mental superiority over the natives would of course give them influence, and it would be for their interest as merchants to extend their influence as widely as possible. All Mohammedans, and particularly the Arabs, are deeply imbued with the spirit of proselytism. We should conclude that such would be the case from the nature of their religion, which appeals powerfully to pride, and which finds the means of fostering pride, in the wide propagation of their faith. But whatever may be the philosophical reason or reasons for the proselyting spirit of Islamism, there can be no doubt as to its actual existence. A striking instance of it may now be seen at the Cape of Good Hope. Under the Dutch administration, a considerable number of Malays were carried to Cape Town as slaves. These Mohammedan slaves instead of being converted to Christianity, have themselves converted large numbers of the other natives to Islamism. And at present, notwithstanding the efforts of missionaries at the Cape, the religion of Mecca is still making

progress there. The followers of the prophet everywhere manifest a strong *esprit du corps*. However ignorant, they usually know something of the history and present condition of Islamism. It should further be borne in mind, that this religion is propagated with ease, because it has to do with the outside only, requiring no change of the heart, or even of the morals. There is no difficulty, then, in perceiving how Mohammedanism has made its way among these islands. Even now it is extending itself, and there is danger of its gaining possession of the few islands and parts of islands yet unoccupied.

The language of Bruni, though pure Malay, differs considerably from the Malay used in other parts of the Archipelago. A large portion of Malay words are dissyllables, and it is a general rule that the accent of words of two syllables falls on the first syllable. To this rule, however, there are exceptions. But in Bruni the general rule is strictly followed. Thus the words *basár*, (great), *lakás* (fast), *batúl* (right), are in Bruni pronounced *básar*, *lákns*, *bátul*, the first syllable having with the accent the distinct, full sound of *a* in father. Another class of words which in the common Malay are pronounced as monosyllables, such as *kris* (dirk), *bras* (rice), *kring* (dry), the Brunians expand into two syllables, with the accent on the first, thus: *káris*, *báras*, *káring*. Another peculiarity is, that words which are in common use at Singapore and other places, are here unknown or at least unused, and other words are substituted, which, though found in books would not be generally understood at Singapore. These peculiarities, occurring as they often do in words of frequent use, make it somewhat difficult, at first, to one unaccustomed to the Bruni dialect, to understand it. But as the words which are peculiar are after all not numerous, and are readily reduced to two or three classes, they are soon learned. The Portuguese or Spanish words *comer* (to eat), *dormir* (to sleep), and also the English word *com*, are in common use, instead of the Malay words *makan*, *tidor*, and *sapi*.

A few of the *pangerans* can read and write with ease, and they appear to understand what they read. Nearly all of the nobles and priests can read a little, that is, by spelling the syllables slowly, they can get at the *sound* of most of the words. The sense does not seem to be an object of special attention with them. With the Malays, a good education means ability to pronounce, without understanding, the words of the Arabic Koran, and to read and write short notes and invoices in their own language. Very seldom is one found who goes beyond this. The slaves and common people are ignorant of letters, except here and there one who knows the alphabet, and can read a

few sentences of the Koran. It is common with them to carry about their persons, as a charm, a slip of paper, upon which is written a sentence from the Koran, and this sentence some of them can read. Their great object in obtaining a knowledge of letters is to be able to chant the Koran. Learning to read for the purpose of acquiring knowledge, is an idea that does not seem to be congenial to their minds. During our residence among them we never saw a man reading a book, except when they read by request out of our books, by way of testing their ability to read. Their schools, if schools they may be called, are taught by the priests. Native books, though inquired for, we did not obtain a sight of. The sultan, it is said, has many books, and he promised that we should see them, but did not fulfil his promise. In the whole town there may perhaps be a hundred persons who can read sufficiently well to understand a simple tract. But most of even these could not be expected to put forth the effort necessary to such a task. And the few who should succeed in getting at the meaning of a tract or small book (to suppose that they would read through a large volume like the Bible, is quite out of the question,) would have their attention so much exhausted upon letters and words, that it is hardly to be hoped they would be much influenced by their reading. The distribution of many books among such a people would obviously be useless.

We come now to the consideration of the question whether Bruni is a suitable field for a missionary station. Our decision will depend much upon our general plan for the conversion of the world. If we go upon the idea that the whole world is to receive the gospel within a generation or two, and that, in order to this, the number of missionaries be immediately so enlarged that there shall be thousands, where now there are only tens or hundreds, then there can be no doubt that Bruni is a suitable place for a mission. But if we proceed upon the supposition that there is to be only a gradual increase of missionaries, in proportion to the increasing piety and numbers and strength of the church; that the system for obtaining missionaries hitherto generally pursued, without resort to *extraordinary* and *special* measures, is still to continue; then it will admit of much doubt whether it be expedient, as yet, to attempt to occupy such a place as this. So long as there are unoccupied fields, of much greater promise, should not those fields *first* claim attention? Whatever may be said of the *ability* and *duty* of the present generation of Christians to give the gospel to the whole world, there can be no question that this most desirable of objects will not be accomplished during the present

generation or the next. We must therefore lay our plans of operation accordingly. We must husband our strength, concentrate our forces, and direct our attacks towards those points in the heathen world that are most assailable. Should a missionary establish himself at Brant, and make special efforts to conciliate the good will of the people and government, he would probably be allowed to remain so long, and *only* so long, as it should appear that he was not determined on the introduction of Christianity. He would find himself closely watched. He would be dependent, even for his food, upon a jealous, proud, and narrow-minded government. His plans would be frustrated, and he himself liable at any moment to be thrust out. His life would probably be secure while Hasim should remain at the head of affairs; but it would be unwise to expect *permanent* protection to life and property from such a government. Still notwithstanding these obstacles, the missionary *might* succeed; and were there not other places of more promise open to him, he should not be deterred by these obstacles from entering a field like this. By all means let the missionary be prepared for the worst — for discouragement, for persecution, for death; but let him not court these things by turning away from fields already white for the harvest. To suffer persecution and death is a high duty, but not of course the *highest* duty. Reason is given to direct our steps, and no one has a right to lay down life except at the post where reason, honestly, soberly, prayerfully, consulted assures him he can be most useful.

[Our Correspondent's Notices afford additional evidence of the desirableness of bringing the whole Archipelago into closer contact with the governments of the west. By making it the cruising ground of a few national vessels, by cultivating a friendly intercourse with the native chiefs, and by placing accredited agents at the courts which are not in alliance with the Dutch and Spanish governments, piracy will be suppressed, confidence established, life and property made secure, and a highway opened for many and great improvements. For the accomplishment of these ends the Christian missionary need not wait; his Lord's last injunction is plain and imperative — *Go teach all nations*: and he who obeys has the assurance of the same Lord, 'lo, I am with you always even unto the end of the world.']

ART. II. *Means of doing good in China, as remarks upon a few of those expedients of a benevolent king that are still within our reach.* By G. TRADESCANT LAY.

IN the following observations I exclude missionaries and those who like myself seek the welfare of the heathen as an essential part of their public duty, and address myself to merchants and to gentlemen,

who from professional or scientific motives have taken up their abode for any length of time within the verge of the Chinese empire. I do this for the sake of conciseness and unity, and not because I think that the plans hitherto pursued by us are incapable of extension or improvement. We must have a wider and a better organized system at work before I shall expect to see any great results; but the nature and the extent of this system and the means of putting it into action may be matter of future inquiry, and the ideas I now entertain may undergo some modification; but of this I am certain, that would each foreign visitor cast his contingent of good influence into the measure of our proceedings, they would soon put on an aspect very different from the one they wear at present. I hope to see our little band of efficient laborers strongly reinforced ere long from both sides of the Atlantic; till then we should find a powerful auxiliary in those around us, would they prove as willing as they are able to help us forward.

The expedients I should recommend are not very hard to be reached, nor difficult to be managed. They are the following —

1. *A non-participation in the sale of opium* — that which the perverseness of men has by misuse turned from being a valuable drug, into a bane that destroys both body and soul. This would be the shortest and the most efficacious means of working a change in the whole sphere of moral causes; for a sudden withdrawal from this pursuit would astound the most reflecting of the Chinese; the magistrate might sigh for the accustomed bribe, and the forlorn victim languish for the cheering draught of vapor; but the conclusion must be, that these men are more righteous than ourselves; and though we had sold our lives for a little shining dirt and a momentary dream of joy, they will neither be the principals nor the accomplices in our destruction. It would assist us in another way, for we should be relieved from the necessity of dividing foreigners into two classes, and drawing an invidious distinction between them. The Chinese are disposed to regard us as one; if this pursuit were given up, we should have but little occasion to disturb or modify this impression. They have too many things to learn to make it at all desirable that they should spend any time in unlearning. Besides, by nation or pedigree we are Britons, and as the followers of one common master we are brethren, so that what makes for the honor and interest of the one, makes also for the honor and interest of the whole.

There are many reasons that ought to have weight enough to dissuade us from participating in this traffic. Among the rest we may mention the following.

In the first place, this traffic cannot but be highly displeasing in the sight of God, who 'doeth good continually,' and who hath commanded us to do good also in imitation of himself, with the promise of unspeakable honor to a patient continuance in well-doing. The vehement declamations of some who deery the sale of opium, and the plausible arguments of others who contend for it, might lead us to believe that the evils had been exaggerated, and that after all it must be numbered among those innocent indulgencies, which are to be seen wherever refinement gives an edge and a higher relish to the varied means of enjoyment. But should we allow it the benefit of every doubt in the evidence against it, and give the fullest weight to every legal exception in its favor, we must come to only one sentence, that it is guilty of doing wrong to our fellow creatures, as its use in the most moderate form as a luxury begets in the user a disrelish for the business and sober pleasures of life; and when carried to excess, which is the natural termination, it must render the unhappy person a grief and a plague to his friends and an object of scorn and derision to all his enemies. To profit by another's downfall, and to grow rich by making him poor, must draw upon us the righteous displeasure of heaven; it may be put off for a season, but in the end it will neither slumber nor sleep. God has, for wise ends no doubt, suffered the Chinese to fall into this strange infatuation, whereby every man is becoming mad after opium; perhaps it is that he may show to those, who out of spite to religion have extolled Chinese morality, how sunk in folly and impotence they are, who tread upon the cross of Christ and shut their doors against the messengers of salvation. But of a surety he will not spare or show any favor to the instruments in this work, because they were found seeking their own ends and not his glory in the business. God has raised us to heaven in religious privileges, in learning, in science, in generosity, in courage, and in every thing that can adorn and ennoble human nature. Let us do only good as befits our high standing, and let us not of our own accord sink down to hell, and abet the Devil in the uncounted drudgery of doing evil. There is not one of us who would not, in the closet of his own heart, shudder at the thought of being registered among the victims of opium: how unfeeling then must it be on our part to encourage a man in the purchase of that which can do him no good, and may prove the greatest curse that could befall him: should God, therefore, deal with us as we deal with others our retribution may be as terrible as it will be just.

In the second place, this traffic in opium is a blot upon the fair character of commerce, whose end from the very first was to make men

social, wise, and happy. The economy of God in creation supplies the motives to it, inasmuch as the various entertainments of nature are not bestowed evenly in every place, but are scattered here and there all over the earth, that led on by a love of gain and a natural fondness for new things a man might confer benefits upon and receive advantages from those who dwell at ends of the globe; and thus all might show themselves to be brethren, not more by the marks of a common parentage than by the cultivation of fraternal sentiments. There is something sacred in the very notion of commerce, for God assures us that 'all the weights of the bag are his work.' And when he pronounced the burden or sentence of Tyre, he spoke of it as a sanctuary, as a holy mountain, where she had walked up and down amidst the stones of fire, and had been perfect from the day of her creation, till iniquity was found in her. This could not refer to the sacred offices of God's worship, for they were confined to the tabernacle among his own peculiar people; it must, therefore, allude to the blessings of commerce, and teach us what a high value God is pleased to set upon the fairness of commutative justice. Commerce carries, when free, the benefits of civilization, the improvements of art and science, and often prepares the way for the introduction of Christianity with all its comforts and exalted hopes. Now opium has a tendency to make the buyer both poor and wicked, and instead of stirring up feelings of justice, it lays out the most fascinating lure to render the magistrate tenfold more corrupt and hypocritical than he was before. There is something in the very nature of this traffic at variance with the honest frankness, the confiding and benevolent tone of commerce.

In the third and last place, it renders us contemptible in the eyes of the Chinese, or rather it seals and confirms them in that disdain with which their pride has always prompted them to regard us. When in conversation we condemn the use of it, they reply by saying, 'why, you sell it to us!' And of this apology for destroying themselves, however pitiful, they make the best use they are able, so that if we could tax the magistrate with his corruption, he would, I dare say, attempt to defend himself by declaring, that the bait of large bribes was too engaging to be resisted; while the unhappy victim shifts the blame of his misfortune from himself and lays it at the door of the foreigner, who had seduced him by throwing such temptations in his way, that he could not resist them. They have often charged us with corrupting the purity of their morals, absurdly enough, but what a presumption does this opium traffic give to the monstrous charge, that we, Christians, whose hearts should be cast in a heavenly mould,

have come to a people laden with their notorious and filthy abominations, and made them worse by our contagion.

Here are three reasons why we should give over this pursuit, the fear of God, the credit of commerce (to which Britain owes so much of her greatness), and a reference to our own character. No one will question but that these are good topics and worthy sources of argument, and I think that in the putting of them the reader will feel that they are as free from being overstrained, as I am sure they are of any unkindness or disrespect. And they will have an additional weight with us, if we desire to benefit the Chinese, a wish in which all of us agree; for how can we hope to prosper in doing good, how can we hope to advance smoothly, without a safe conscience and a heart that doth not smite us; and how can we hope that the Chinese will regard our deeds of kindness in a proper light, unless we grace them with a fair and unblemished reputation. It may be replied, perhaps, that it is a very easy thing for me to give advice in a matter which holds out no enticements to me, and can make no appeal to my circumstances, nor offer any considerations of private interest; which would be very true, and yet I can honestly say, that from a compliance with the precepts of the gospel, and a desire to advance the cause of religion, I have given up many things that were very precious to me. I hope, therefore, I shall not fairly sit down under the charge of wishing to bind heavy burdens upon the backs of others, while I have never touched the lightest of them with the tip of my finger. It has often been said, that if the subjects of Great Britain do not bring opium, there will always be found others who will. For in an age of so much enterprise, where there are such eager buyers as the Chinese, there will always be those who are just as willing to sell. But yet I think it is equally true, that if the patronage of the Indian government and the support of British merchants, were suddenly drawn from this trade, it would be long before it could regain its present prosperity, so that a little space would be allowed this besotted people to repent, if such a thing be not wholly impossible. But be this as it may, let us, that are the professed followers of him who 'did no evil,' give up a course wherein we cannot choose but to do evil; and whoever may take it up, let us have no fellowship in the unfruitful works of darkness, but keep ourselves pure. God can so embalm our bodies with health, our minds with the heavenly graces of his spirit, he can so adorn our dearest friends and relatives with Christian meekness and virtue, that our little stores, nay our penny itself may yield us more joy than we should find in the largest revenues of many wicked

2. *A public regard to the Christian Sabbath.* God from the foundation of the world set a part one day in seven to commemorate that divine complacency which he felt in his own works, when he saw that they were all very good. When we hallow this day we make a public confession, that it was his Almighty arm which stretched out the heaven and laid the foundations of the earth, and that his power, goodness and wisdom are no less evident in their preservation than they were when the universe was called into existence. This day is commended to us in a peculiar manner by its title in the New Testament, 'the Lord's Day.' Let every lover of Christ, says St. Ignatius, in a passage before me, keep a festival on the Lord's Day, the day of his resurrection, the supreme of all days. We commemorate, therefore, not only the creation of the world, but the repair of our lost image by the death and resurrection of Christ with an infinite accession of glory and honor to our rank and being. The law of the ten commandments is founded upon the relation that subsists between the Creator and the creature, and must therefore abide as long as that relation shall exist, which is forever. Heaven and earth, says the Author of our faith, shall pass away before one jot or tittle shall fail of its fulfilment or lose a grain of its sanction and authority.

As to the mode of spending the day, the sense of the term Sabbath may teach us that it must be a rest from worldly cares and worldly amusements. To this effect are the words of the prophet Isaiah :

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:"

In the 82 Psalm, which is titled a song for the Sabbath day, we find the composer in the practice of what is here recommended, showing forth the loving kindness of the Most High: 'for thou, LORD,' saith he, 'hast made me glad through thy works. I will triumph in the works of thy hands.' 'Spending,' says archbishop Leighton, 'the remainder of it in private, holily; as much as may be in meditation of the word preached, and conference, in prayer, reading and meditating on the works of God, creation, and redemption.' By observing this day with stillness and solemnity, we bear witness to all that look upon us, that we believe that our God was the former of heaven and earth, and that his Son repaired the breach which sin had made in our nature. A Chinese will not comprehend or find out these motives by any process of intuition, but when he sees that we

are really in earnest, he will have his curiosity so far wrought upon as to ask the reason, and thus give the person asked an opportunity of bearing witness to the truth. Now this would be an attempt to do good by following the road God has marked out for us, the methods which himself has prescribed; it would, therefore, be a reflection upon his wisdom to suppose that they would fail of being efficacious. In advancing the cause of truth and right reason there is one rule of universal acceptation, and that is to attend strictly to what God has bidden, for that will insure success in proportion as our standard comes nearer to the measure of perfection. I am glad to hear it said, that at Canton there is a great improvement in this respect; I sincerely desire that it may go on till nothing is left to be wished for. And then we shall find that a resting from care and a little soaring to heaven in contemplation is one of the very best refreshments for the body as well as the mind; and then in the sanctuary we should not any longer put off the Deity with the slender pittance of an hour's worship, as if we had an austere master, but give such length and tone to the performance as to shew, that we have a good and gracious Father, who is wont to give infinitely more than we can either deserve or desire.

3. *Cultivating an acquaintance with the language, the arts and usages of this people.* The experience of all who can converse with the natives by their own symbols of thought will bear me witness in saying, that a knowledge of the Chinese language is a key that will unlock the heart of every native. Every walk among the less frequented parts of these suburbs furnishes examples of this sort; and we see that a few syllables, with a native accent, work like a spell upon a rude and boisterous crowd, so that all the noise is hushed and the levelled insults are exchanged for honor and applause. All the learning of a Chinese consists in his own language; about the study of this the gay hours of boyhood and the maturer seasons of advanced years are spent; upon this he values himself above all other nations; and by it a golden line is drawn, that parts ignorance and barbarity from everything that can afford exercise to the mind, or embellish the conduct of life. It is reckoned by him an infallible standard, consecrated by hoary-headed custom and the judgment of the wisest men, to be applied on every occasion whenever he would determine whether a man be good and knowing, or immoral and untalented, and what progress he has made upward in the former or downward in the latter. They cannot think meanly of our arts, whatever hereditary fondness they may leave for the garish splendor of their own performances, for

we find many large shops that are wholly furnished with foreign manufactures for sale among Chinese, as the shopmen cannot speak English. But of our superiority in experiments and the subjecting of them to mathematical laws and calculation, in general literature, and in acquaintance with the history, developements and rules of civil constitutions, he can know nothing, nor form the most distant conjecture. Those only can value a proficiency in the sciences, who have traveled some distance in the same road themselves. But though the mind of a Chinese in reference to these things be as dark as Erebus, it is awake to the charms of their own literature, which may always be used as the vehicle of foreign ideas, and the means of drawing him from the narrow pinfold, where all his thoughts centre, to the contemplation of things above and beyond him.

I think that the contempt, which the natives of these parts of the world endeavor to cherish for us, has been not a little confirmed by the necessity of having recourse to the wretched jargon in which the most important as well as meanest transactions are conducted. A Chinese finds us conveying our thoughts in a medium that is more scanty in expressions and more deficient in structure and propriety than the language of any race of savages upon the earth. He takes it for granted that this is English, sees that it is contemptible enough, and forms his ideas of us accordingly. I often take the trouble, when they use the phrases which have been cut and dried for the passports of meaning, to teach them what the proper expression is, and assure them that these words are not such as we use in speaking to each other. For this statement they seem by no means prepared, are confounded at the number of terms in a single sentence, and utter a despairing sigh at the thought of ever being able to learn any part of a language, of which their vanity induced them to think that they were already masters, with a very few exceptions. Everything about China in report is mixed up with false impressions and notes of erroneous designation. Here, for example, we have a set of creatures called linguists, by the greatest abuse of language that ever happened since man began to speak to his neighbor. A linguist in the west implies a man skilled in several different tongues, but here it is given to certain fellows of the baser sort, who communicate with foreigners in a filthy mongrel engendered among the refuse and off-scouring of two or three languages. Therein we have some remnants of Portuguese, vile enough at home and ten times more so abroad; a few Chinese words transformed by the blundering ear of foreigners into something that is of all things least like the original, and a good many English

words, all of them shamefully mutilated, and many applied in a way in which we never use them. In this precious garb of barbarism and nonsense we stand every day before the Chinese, and feed that scorn which is one of the greatest nuisances we meet with in this part of the world. It is my advice that all who come to settle here a few years should set apart some time for the study of the language, and employ teachers to furnish them with those phrases which are usual in the ordinary communications of business and colloquial intercourse; and thus render unnecessary that *babelment* of sounds, which is unrivaled for its uncouthness and absurdity.

In the Straits and among the islands of the Indian Archipelago there is a vulgar language which is called the market Malay, because that language forms the basis. The diction is limited, many words are sadly metamorphosed, and there is an infusion of terms from different dialects, varying according to the place; but it answers the purpose of the stranger who visits the bazar, and he may make his wants and wishes known without incurring contempt by the use of it. But not so in China, the lowest of the people who come to us as servants are able to master our language, as they deem it; whereas we, whatever may be our wealth, for we are all supposed to be rich, have not wit nor taste enough to clothe our thoughts in a style that flowed from the lips of the sages, and one that is the chief ornament and excellence of a man of letters.

Let us wipe out these impressions so disreputable to ourselves, so prejudicial to any schemes we may frame for imparting to them a little of that natural knowledge, wherein we are immeasurably their superiors, and that religion, which alone can sweeten the bitter draughts of sorrow we are all destined to drink sooner or later and render the refreshments of life as the prelude drops of that copious shower of beatitudes which shall descend upon all them that love God. Let us embrace this unexceptionable method of lowering the pride of this people, that we may take advantage of their humility, and tell them a few things, simple and easy indeed, but such as would not have entered their hearts had they not found us willing to become their instructors. When the language shall be cultivated by many persons, methods of abbreviating the study will be discovered, many stumbling blocks and ambiguities removed, and many general principles will be so defined and used as to facilitate the acquisition of the language beyond whatever had been anticipated. I am encouraged to say this by my own experience; for at first I looked upon the knowledge of the characters as an endless task, but the discovery of

certain general rules in their composure will enable me to muster all the characters with the respective meanings in a very narrow compass. Those who have more health and sojourn longer here than I shall, will doubtless be able to make similar discoveries, and thus smooth the way to a portal that introduces us to a countless variety of strange and curious customs, arts and social phenomena, all of them fitted to awaken our thoughtfulness and enlarge the sphere of our inquiries.

4. *The exercise of the medical art.* We have a society, whose special object is to encourage this among the Chinese, founded upon principles first conceived by Colledge, the Chinaman's friend, and afterwards successfully put in practice by himself and Dr. Parker. This institution limits its patronage to gentlemen who bring their credentials from some religious body, and the substantial warranty of drawing their support from the funds of that Committee by whom they were chosen and recommended. This was done to exonerate the Medical Missionary Society from the duty of maintaining those who practice in its hospitals, and to secure men of a certain character and standing, such as would discard all thoughts of private interest, and identify themselves with the cause of doing good by a simple reference to the commands of God and the rewards of a better life. Though I fully enter into the views of this Society, I should be sorry to have it thought that any feeling of monopoly enters into their composition. On the contrary, I insist that it is incumbent upon all medical gentlemen, who visit these shores, whether their stay be for years or only a few months, to extend relief to all cases that come within their reach. The obligations of common philanthropy seem to lay this duty upon them; for though Chinese pharmacy, from a view of the processes that are going forward in a druggist's shop, appear to be as extensive and elaborate as our own, yet the mistaken ideas entertained by their doctors about the parts and their respective functions in the human system, utterly disqualify them for undertaking a case of any importance. The phenomena of disease and their dependence upon certain laws or agencies, the creatures of hypothesis, are faithfully set down, and by a perusal of some volumes with their diagrams a short time ago, it seems that every spot in the external surface of the body has its appropriate designation, while the internal organs are honored with a every short and meagre notice indeed. Among the illustrations of a Japanese work in the possession of friend, there is an anatomical figure which represents the windpipe as going directly down to the heart. This is the Chinese notion, and is embodied in

one of the rude wood-cuts that are meant to illustrate the work just referred to. From the hands of doctors blinded by such ignorance of the human frame it would be but the merest charity on the part of a foreign physician to deliver a poor sufferer, whether he or she were rich or poor. In making this stricture, I would not be understood to mean that there is nothing curious and worth research in the therapeutics of this country; for I hope, if life and health should serve, to show by details and reference that there be much which is highly interesting and instructive. A desire for improvement ought to prompt a man in the prime of life to look after the maladies of the Chinese, for some diseases that in other places occur now and then with only a faint exhibition, stand forth here in such a full and frequent developement, that the characteristics of a disorder may be read in the clearest and fullest relief, and its history drawn out with the greatest accuracy. The frequent occurrence and the magnitude of tumors upon the bodies of men and women, the number of abscesses that stud the heads of children, and the terrible and revolting forms which some disorders of the eye assume in China, are features in medical topography of a peculiar kind. In such cases the native practitioner will sometimes interfere, but it is only to do mischief: but here the educated man can lend assistance, a wise and well directed assistance, while he imitates that Good Being who has condescended to encourage us by his own example, in assuaging human woe, and acts the part of a true philosopher by enlarging his insight into those changes which the fluids and solids undergo through the operation of disease.

The Chinese can appreciate such acts of benevolence, and when they see that they are all of them gratuitous, they can only impute them to a noble generosity of soul, of which they rarely see the like among their own countrymen. I saw some pleasing examples of this a short time since at Hongkong. The gentleman who takes the medical oversight of the seamen, had given the people on shore some of the benefits of his practice. Among the cases was one of dropsy, in a respectable female. The necessary operation was performed, the patient received that nursing and attendance on board the *Hercules*, which she would have had in any well-regulated hospital, and was in a few days restored to her friends in good health and happy spirits. The surgeon was glad to see that his kind attentions had proved successful, but did not think there was anything uncommon in the merit of them. Her friends, when they thought upon the skill that had been displayed and the unbought kindness that followed it, were

disposed to regard the matter in a very different light, and could hardly be restrained from knocking the ground with their heads in acts of obeisance at the feet of their benefactor. In one of our walks this gentleman was recognized (as we were resting ourselves at the door of a cottage,) by one in a company of travelers, who told the story to the rest with a great deal of enthusiasm and dramatic effect. I mention this for the encouragement of himself and other members of the medical profession, who may chance to come hither, feeling assured that they will find that to do good in this way is a most delightful business. The constitution here is so susceptible of medical impression, and so exempt from a liability to inflammatory action, that the success of curative treatment and of a surgical operation, is in all fair cases almost an absolute certainty, and the emanations of grateful feeling in the people are as intense as they are beautiful. Such acts undo prejudices with a most pleasing violence, and plant in their room sentiments and ideas in reference to ourselves which must have the happiest effect upon the minds of a people, whose conversion to Christianity and their subsequent exaltation in the arts and nobler gifts of freedom form the serious and solemn wish of every good man.

ART. III. *Study of the Chinese language: inquiries respecting the best methods and best helps for acquiring a knowledge of the language.* By a Correspondent.

MR. EDITOR,—As there are now several persons engaged in the study of the Chinese language, and the number is constantly increasing, it is important that the best modes of study for acquiring both the written and the spoken language, be ascertained and made known. It is impossible that those who have been longest employed in the study should not have learned something respecting the various modes of study that may be pursued, which it would be highly useful to their juniors to know. I find the acquisition of the language a task of so great difficulty, that I am anxious to avail myself of the best possible means to facilitate my progress; and I doubt not there are others who sympathize with me in this desire. I beg leave, therefore, to propose,—

That all who have had experience in the study of the Chinese language, give the results of that experience in the pages of the Repository, or forward them to the Editor that the several papers which shall be sent may be embodied in an article on this important subject.

I say 'ALL who have had experience in the study,' because even those who have studied it but a short time, may have found some better way of learning it, than has been pursued by their predecessors, or at least, some different modes. If the worst modes be pointed out as well as the best, it may prevent others adopting them. The following questions will indicate some of the points on which information is desirable.

1. Is it best to study the spoken language first, or the written; or to study both together? If the latter, what proportion of attention should be given to each?

2. What is the best way to learn, and retain in memory, the *forms* of the character? Is it best to learn them by attention to them as we read, or by copying them from books; or by studying and committing to memory a list of those in most common use, or by copying such a list?

3. How can the *meaning* of the characters, in reading or speaking, be most easily learned?

4. What is the best way to acquire the spoken language? Should we go among the people and learn it from them; or employ a teacher, or both? If both, then what proportion of time should be given to each, and what means should be used to facilitate one's progress?

5. What aids in the study of the language, have been found or made—such as books, manuscripts, and collections of words and phrases, &c.?

6. What have you found to be the best course to pursue in respect to the tones?

7. Have you made or obtained any tables, as of weights and measures, money, officers, or any charts of chronology, history, &c.? And what are they?

8. Have you a list of the native books which a student of the language should always have by him, or at least be acquainted with? And what are they?

Other questions might be asked, which it would be useful to have answered; but these will suggest the principal points, on which the younger students of the language need the advice and aid of their seniors. If the proposition is generally acceded to, by all to whom it is made, a collection of very instructive suggestions respecting the study

of the language, and of valuable means to render our progress more pleasant and expeditious will undoubtedly be furnished. As the object is one of very great importance, and yet some of the older students of the language may feel that they are too much occupied with other duties to give much time to this, I would suggest that each one give at least one hour to it. If any one feels that he cannot possibly spare more than that time, let him sit down with pen in hand, and do the most he can in a single hour, to aid his juniors in the study. By so doing he will probably render them important assistance, and so further all the good objects for which a knowledge is sought; and if not, he will deserve their thanks for his endeavor to help them, and let him be assured that he shall at least have the thanks of,

My dear sir, Your's very sincerely, TYRO.

The subject introduced by our Correspondent shall have from us all the consideration we are able to give. Some remarks on the tones and the facilities for studying the language appeared in our numbers for June and July last. Other remarks are in preparation. We earnestly solicit communications on the several topics specified in Tyro's inquiries. Our present expectation is, that, in the course of a few years, the labor and time hitherto requisite for acquiring the language will be reduced one half.

ART. IV. *Queries, political, commercial, benevolent, and miscellaneous, respecting American intercourse and influence in Eastern Asia.* By C. R.

IT has been long and widely felt and regretted, that the *beginnings* of things are singularly neglected. It has never been the manner of men to look upon things around them and to ask, even of the nascent and the little,—will this be one day a grand subject, will its after greatness reflect lustre on this its feeble commencement; so that the pains taken to record its rise and shape its growth shall be amply rewarded, and the neglect to do this, matter of loss and repentance. It is under this careless error that hamlets grow up to cities, without a foresight that they will ever become such, and generations pay the penalty in crooked streets, dark lanes and closes, and all the causes of filth, malaria and mortality. In the same way, great men appear from time to time, and dazzle the world by the splendor of their achievements, but when their biographies come to be written, it is found that their early life and training, almost all in short that might give value to their example, is lost and forgotten. The elevation

to which they did attain is clear and undisputed, the upper rounds of their 'ambitions' ladder 'are easily traceable, but where rests its foot, and whence came the strength and skill to climb so high, the biographer cannot answer. The same may be said, and with even greater correctness, of many important institutions, and of almost all that interests us most in early history and the delineation of national character. The sources of these things lie far up in the past, more inaccessible now than the fountains of the Nile, and the utmost the historian or the philosopher can do, is to trace them, as geographers are wont to mark the upper courses of never explored rivers, by dotted lines and probable conjectures.

If there be any case, in which this error may be supposed avoidable and to be avoided, it is in the conduct of a new people, coming into existence, on a fair, fresh field, and inheriting the experience of all who have gone before them. This is in fact the position and the advantage of the United States of America. Yet even in their case, we may trace the working of this same error,—the neglect of timely attention to matters, small in their beginnings, but destined to derive importance hereafter, from the greatness of the American people. It is at this moment, no infrequent thing to hear lamentations over the lost opportunities of illustrating our aboriginal and colonial history. Some of the whitest heads and ablest hands among us, have been and now are employed in tracing and gathering up the unwritten records and still lingering traditions of the coast and the interior.

Now it seems to us that what is thus attempted in reference to domestic questions, should be imitated without delay as respects the foreign relations and intercourse of the country. It is true that the American annals mark the leading events in the national intercommunications, and the American Diplomatic Code records all the covenants actually entered into by the nation with foreign governments. But it yet remains for the distinguished men, in whose memories only the details of those events and negotiations live, to take them out of the chronological table and make them worthy of the name of history. It is also true that the government of the United States requires from its consuls abroad and its custom-houses at home, full returns of the commercial exchanges of the country. But the American consular system has never been efficient enough to do this or any other service, and custom-house returns being unchecked, are necessarily more or less erroneous.

To all these modes of obtaining information on foreign points, we must be understood as attaching a full value, and as sincerely

desiring to make them complete in the item, where they are now most defective; i. e. in giving a correct view of the influence, the United States have been and now are exerting on other countries. A true picture of this influence, how far honorable, how far beneficial, how far improvable — may perhaps be possessed by the executive and the people at large, as regards some of the nearest and most intimately connected of foreign communities. But we are bold to say, that there are regions,—such for instance as that in which we write — vast tracts without the pale of diplomatic privilege, nay beyond the reach of scientific research or traveled curiosity, where American influence, acts on, as it has from the beginning, unknown and unregarded.

The importance and value of such a record does not lie merely in the gratification it may afford to after curiosity. It is indispensable to a correct knowledge of the causes of the posture of affairs, at any given time, and the only guide to ameliorating measures. Of the truth of this remark, our own position in Eastern Asia affords ample evidence. We find ourselves oppressed here with effects, of the causes of which, the majority of our fellow citizens and of ourselves perhaps, have not the least notion. Without a reference made to such imperfect records as are extant, of the doings of Europeans in the east since A. D. 1500, the governments of the west are now groping in the dark, in their efforts for our behalf, equally ignorant how we got in and how we are to get out of the labyrinth. Our present design however is not to inquire into the whole subject of the nature of western intercourse with the east, for the last three centuries, though we are persuaded that such an investigation would show, that there is not a privilege withheld or a grievance laid on us, without cause,—nay which is not in most cases the legitimate fruit of the misconduct of those who have gone before us. But as an American question, and as such only we now touch it, the matter lies within a narrow compass. As to all that preceded A. D. 1784, the government of the United States is not responsible, and its duty is — to take immediate measures to disclaim all implication. The following questions are therefore framed to cover only this short interval. Still, brief as it is, the absence of official memoranda and the unusually shifting nature of the circle of residents in this part of the world, have already allowed many things to be lost beyond recovery. Our object and wish is — to prevent this evil from becoming more serious — and at the same time to get a starting point, from which we may ourselves move on, from day to day in recording events as they occur before and around

us. By joining us, in these inquiries, under such modifications and extensions as their positions suggest, our fellow-citizens in the east, will enable us to gain our end — the exhibition of the workings of American influence on Ultra Malayan Asia.

1st Political queries.

1. When did your port or district first become the residence of an American consul, and how was he recognized and treated by the (colonial or independent) authorities?

2. When and how frequently have the public vessels of the United States visited your port, and what has been the impression made by their appearance?

3. What negotiations have been carried on at any time with your authorities in the name of the United States, and what are the fruits of those conferences?

4. Have there been any suspensions of consular residence or functions, and how have these originated and resulted?

5. What amount is annually levied in fees, &c., by the consul near you, i. e. what is the cost of the consulate to the public?

6. What protection is the consul able to render to the American residents, and to American seamen?

7. What would be the results — beneficial or otherwise — of the introduction of a new consular system, such for instance as is detailed in the *Repository*, vol. vi. No. 2?

8. In case negotiations were opened by the United States, with the independent governments of the east, would it be desirable or not to stand clear from all implication with acts done prior to A. D. 1784, and would it be easy thus to shake off all responsibility for other's conduct?

9. Supposing the character and wishes of the American government could be placed clear of foreign implication and on their own merit, would an appeal to the past and present course of the national commerce, the conduct of individuals, &c., be in their favor or against them?

10. Is there on the whole, encouragement for the American executive, taking the great principles of equity for its guide, and disclaiming all arrogant, aggressive, and exclusive measures, to press, by calm, frank and mutually beneficial propositions, the improvement of its connections with Eastern Asia.

2d. Commercial queries.

1. When was your port or district first resorted to by American merchant-vessels, and when did it become a place of permanent residence for American merchants?

2. What has been the annual amount of the trade from the commencement, stated generally — as to tonnage — value — number of agents and seamen, &c., and what general proportion does this bear to the commerce carried on under other flags?

3. Does your trade labor under any particular greivances — for instance — from the operation of monopoly, protective, or custom-house, regulations?

4. Are any articles subjected to very high duties, or declared contraband; and do these regulations lead to smuggling and illicit importations by Americans?

5. With whom are your commercial transactions usually made, with the government, or with merchants named by government, or with natives acting freely for their own account, or with other foreign residents?

6. Is the trade a fairly beneficial one to the Americans engaged in it, or has it been, from its distance, &c., subject to fluctuations, which have made it disastrous?

7. Do mercantile transactions generally originate with the residents, or are these merely the agents of principals residing in America?

8. Do the exchanges so made, consist in any proportion of injurious articles — such for instance as are used for intoxication, mutual destruction, and the like — or do they minister to the natural wants and general good of the consumers?

9. On the whole, is American commerce working good, and can any measures be adopted, — through political interference or the action of public opinion, for instance — to make it, in a still higher degree, honorable and beneficial?

3d. Benevolent and religious queries.

1. Is your district the residence of any Americans entirely devoted to philanthropic objects, and how long has it been so?

2. What sums have been and are still expended by them, and the institutions they are connected with, on these objects?

3. Are these resources drawn from America, or from local contributions?

4. In what proportions, as to time and money, does American benevolence fall on the native population, and on the resident foreigners, seamen, &c.?

5. What part is taken by the American residents in the local associations, schools, the public press, &c., and for what improvement, of any kind, are the natives indebted to them?

6. How far do the American residents, not in the service of benevolent societies, identify themselves with the country and its improvement,—or is the accumulation of property and return home, the general object?

7. Do philanthropic actions attract the favorable or unfavorable notice of the people and government?

8. Is the diffusion of Christianity prohibited or restricted, and if so, on what grounds are these regulations issued, and are they obeyed, evaded, or resisted?

9. What general results may be expected from the increase of missionaries, and from larger appropriations and more open devotion to the service of benevolence and Christianity?

4th. Miscellaneous queries.

1. Has your port ever been visited by Americans for other than political, commercial and benevolent ends; i. e. for scientific, tasteful, and the like, purposes?

2. Does your district afford a fine field for the gratification of intelligent curiosity, fresh and open to our countrymen?

3. At what cost of *time* can it be visited, i. e. how frequent are the average communications between you and the United States as well as the neighboring ports, how long the passages, and what is the *rate* of traveling on tons in the interior?

4. At what corresponding cost of *money*, may the ends of the traveler be gained i. e. what are the common charges, rates, expenses, &c.?

5. What danger to health do such visits involve, i. e. what is the amount of unavoidable risk and exposure to the American in your climate, as a resident, or a traveler?

6. What contributions have been made by Americans to a better acquaintance with your district—its languages, productions, statistics, &c.,—by researches, travels, expeditions of discovery, &c.?

7. What are the probabilities that your district will soon be brought into easier communication with our citizens, especially by the introduction of steam power, and what may we hope from a more frequent resort of enlightened American visitors?

Note Our Correspondent not having intimated the way in which he would have his "fellow-citizens" give the public the results of their inquiries, we will here state, we shall always be ready to publish both his and their communications. And papers showing the results of British, Spanish, Dutch, Portuguese, and French, influence in the east, will also be equally acceptable.

ART. V. *Notices of Natural History: the kelin, or unicorn of Chinese.* Selected from native authors.

CHINESE naturalists make five grand divisions of animated nature, the feathered, hairy, naked, shelly, and scaly, animals; and at the head of each division place a type, which, in their phraseology, is said to be the most *chang* or venerable of all the species found under that division. At the head of the feathered races they place the *fung hwang*, or phoenix; among hairy animals, the *kelin*, or unicorn, stands preëminent; man is the most venerable of all naked animals, several sorts of half-animal half-fairy creatures being classed with him; and the tortoise and dragon stand respectively at the head of the shelly and scaly tribes. This classification is not that of recent writers, who have investigated the works of nature rather more scientifically than the ancients; but it is the popular division which has been handed down so long that its origin is past finding out, and from its venerable antiquity it is by no means to be disputed. A further classification, is made by our author as follows. "The unicorn, the phœnix, dragon, and tortoise, are called the four (*ling*) spirituals; the dog, hog, and hen, are termed the three (*wŭh*) things." In the Trimetrical Classic, these three things are increased to six, by adding the cow, horse, and sheep, which are said to be the six animals that men domesticate. "The unicorn is the most venerable among hairy animals," says the same writer, "but the tiger is the king among wild beasts."

The unicorn being thus placed, by Chinese writers, at head of quadrupeds, is supposed to combine and possess all the good qualities which are to be found among all hairy animals: it is invested with a skin of the gayest colors, endowed with a disposition of the kindest feelings; and a discriminating mind, that enables it to know when benevolent kings or wise sages are to appear in the world, is attributed to it. "The male is called *ke*, and female *lin*; it resembles a large stag in its general form; but combines the body of the musk deer, with the tail of an ox, the forehead of a wolf, and the hoofs of a horse. Its skin is of five colors, red, yellow, blue, white, and black; and it is yellow under the belly; it is twelve cubits high. Its voice is like the sound of bells and other musical instruments. It has a horn proceeding out of the forehead, the tip of which is fleshy, and this peculiarity pointed it out as an animal unfit for war. The male has a

horn, but the female is without this defense. It carefully avoids treading upon any living insect, or destroying the grass with its feet, and its gait is regulated according to propriety. It never eats contrary to right, (meaning that it does not eat carrion or what other animals have left,) nor will it drink muddy water; and so well known is its disposition that other animals are not afraid to see its footsteps. It is always seen solitary, and appears to mankind only when a king of the highest benevolence sits upon the throne, or when a sage is about to be born. The unicorn envelopes itself with benevolence, and crowns itself with rectitude. Chinese writers say that it appeared in the halcyon days of Yaou and Shun, and was seen too about the time that Confucius was born; but so degenerate have mankind since become, that it has never once shown itself. Some of them go so far as to affirm that the mother of Confucius became pregnant of him by stepping into the footsteps of a unicorn, when she went to the hills to worship.—This representation of the *kelin* combines most of the external characteristics, as described by the Chinese; it is sometimes drawn surrounded with fire, and other times with clouds.



Such is the description which the Chinese give of the *kelin*, and if this was all, the whole might be justly regarded as a figment; but the attention which has been excited at one time and another, by intimations of an animal with one horn having been seen, renders the account most interesting and worthy of regard. The notices of the unicorn which deserve most attention have been collected by Mr. Robinson, in his edition of Calmet, from whom we select those bearing

most directly upon the Chinese account. Pliny, in speaking of the wild beasts of India, says, with regard to the animal in question: "The unicorn is an exceeding fierce animal, resembling a horse as to the rest of his body, but having the head like a stag, the feet like an elephant, and the tail like a wild boar; its roaring is loud; and it has a black horn of about two cubits projecting from the middle of its forehead."* The figure of the unicorn is depicted in various attitudes on the ruins of Persepolis, and copies of some of them are given in the travels of Neibuhr and sir R. K. Porter. One horned animals are also delineated within the pyramids, which, as well as those at Persepolis, have been explained as being profile views of some bovine or cervine animal; and in corroboration of this, it is said the Egyptian figures have only two legs. These, besides the Chinese, appear to be the most ancient notices of the unicorn; for the word in the English Bible is not found in the Hebrew† but in the Septuagint, and is by many scholars supposed to have originally meant the wild buffalo. After Pliny, the unicorn was lost sight of for many centuries; when in 1530, Ludovico de Bartema, traveling in disguise to Mecca, says he saw there two unicorns. "The larger of the two," says he, "is built like a three year old colt, and has a horn upon the forehead about three ells long; the horn of the younger is perhaps four spans long. This animal has the color of a yellowish brown horse, a head like a stag, a neck not very long, with a thin mane; the legs are small like those of a roe, and the hoofs of the forefeet are divided like those of a goat. They were sent to Mecca by the king of Ethiopia."

A Portuguese traveler in Abyssinia, don Juan Gabriel, assures us that in that country he had seen an animal of the form and size of a common horse, with a whitish horn about five spans long upon the forehead. And Father Lobo, who lived there as a missionary many years towards the close of the 17th century, corroborates this statement, adding that the unicorn is extremely shy, and escapes from observation by a speedy flight into the deserts, for which reason there is no exact description of him. However, Mr. Bruce, who did not feel very scrupulous about publishing the stories the natives told him, makes no mention of any animal of this kind, but only of the rhinoceros. In more recent times, we find further traces of the animal

* *Asperiman autem feram monocerotem, reliquo corpore equo similem, capite cervo, pedibus elephanti, caudâ apro, mugitu gravi, uno cornu nigro media fronte cubitorum duum eminente. Hist. Nat. viii. 21.*

† The term **אֶיִל**, which the Septuagint renders *μονοκεράως*, would seem to imply that the animal was of a lofty stature, but contains no allusion to the single-horned character of its head.

in question in southern Africa. Sparrman, the Swedish naturalist, who visited the Cape in 1772, relates several stories prevalent among the Hottentots of one-horned animals, resembling horses, drawings of which were often seen upon the rocks. They were very swift and fierce, and captured with the greatest difficulty. In 1791, a Mr H. Cloete transmitted an account to the Zealand academy at Flushing of a horse-like animal with one horn in the forehead, having been shot by one of the Hottentots. "It resembled a horse, and was of a light gray color, with white stripes under the lower jaw; it had a single sharp pointed horn directly in front as long as one's arm, and at the base about as thick, which was not attached to the bone of the forehead, but fixed only in the skin. The hoofs were round like those of a horse, but divided below like those of oxen." He mentions that several different natives testified to the existence of a similar animal with one horn, but he saw none himself; and later travelers, as Burchell and others, have also never seen one.

These appear to have been the latest accounts of the animal having been seen in Africa, when it was again suddenly brought into notice as existing in the elevated regions of Central Asia. The London Quarterly Review for October, 1820, in a notice of Frazer's Tour among the Himalaya mountains introduces a letter from major Latter, who commanded in the raja of Sikkim's territories, where this animal is mentioned as existing in the interior of Tibet. The person who gave the major this information had repeatedly seen these animals, and eaten of their flesh; they go together in herds, are fierce and extremely wild; seldom if ever caught alive, but frequently shot. He made a drawing of one from recollection, which is thus described. "It bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the *fera monoceros* of Pliny." The major immediately wrote to the Lama, requesting him to procure a perfect skin of the *tso'pu*, (as the natives call it,) with a head, horn and hoofs; and this request was complied to the extent of sending him a *single horn*, thus noticed in the Calcutta Gazette of August, 1821. "Major Latter has obtained the horn of a young unicorn from the Lama, which is now before us. It is twenty inches in length; at the root it is four inches and a half in circumference, and tapers to a point; it is black, rather flat at the sides, and has fifteen rings, but they are only prominent on one side; it is nearly straight." This is all that was obtained of the *tso'pu*; and the head, hoofs and skin, for all that we know, still remain in Tibet.

This is the latest notice of the animal in question, and like most of the preceding ones, fails in one important particular, that the writer does not describe what he saw himself. If the information of major Latter was founded in truth, and its credibility cannot, apparently, will be contested, though the transmission of a single horn does not prove anything, it is singular that seventeen years should have elapsed, and nothing, so far as we know, been seen of the Tibetan *tso'po* by Hodgson, Csoma de Körös, or any of the other recent travelers in Central Asia. A solution has been proposed for the representations upon the pyramids, and the unicorn of Southern Africa, by showing how the oryx, when viewed in a certain position, presents only one horn; and that its fierceness and fleetness also answered other particulars mentioned concerning the unicorn. But this mode of obviating the difficulty goes on the supposition that the oryx was so rare as not to be often seen, and never to have been handled, both which notions are erroneous; and besides these, there are other difficulties. There is, however, apart from all theory on the subject, something in the almost universal credence that has been given to the existence of a one horned cervine or equine animal, which is in itself no mean argument, that at some period it has existed. The giraffe and gnu, though mentioned by the ancients, were deemed fabulous until rediscovered in comparatively modern times; and the stories of the sea-serpent, sea-ape, and some other aquatic animals are not yet satisfactorily cleared up. Among the witnesses which we have cited in reference to the unicorn, whose several statements could by the least probability have been known to each other, there runs a striking uniformity, sufficient to identify the animal. It has been urged against the possible existence of the unicorn, that the bones of the forehead being solid, prevent the growth of a horn; but this objection is grounded only on our present knowledge and usual experience, which are not very stable foundations in these days of investigation. A horn or horny secretion might as well proceed out of the crown as from the end of the nose. Besides, among birds, we have an instance in the *Palamedea* of a real horn proceeding out the head, which serves it as a means of defence. And among cetaceous animals, the narwhal presents a familiar instance of one horn developed at the expense of the other; which we suspect will be found to be the case in the present instance, should the unicorn ever be discovered. The argument of analogy against a single horn is thus removed, while at the same time, it is maintained so far as regards the uniformity which runs through nature of having the two halves of the body correspon-

dent. It may be that it does not now exist, (though there is still unexplored room enough in Central and Southern Africa for it to roam,) but like the dodo and the blue antelope has become extinct in modern times. There may also have been two species, as the accounts of its existence in Asia are full as credible, and much more ancient, than those proving an African species; while the Cape of Good Hope and China are almost too remote for the range of the same animal.

W.

ART. VI *English intercourse with Japan: a brief sketch of the attempts which have been made to carry on a trade with Japan by the English.*

IN the brief sketch of Dutch intercourse with Japan, given in a previous article, mention was made of the arrival of William Adams, the first Englishman known to have visited Japan. He no doubt brought with him strong prejudices against the Spaniards and Portuguese, for he had been a master in the navy of the Virgin queen. With the rest of his shipmates, he suffered ill treatment on the first arrival, and this is said to have been aggravated in his case by some injurious representations of the Portuguese. At length he was liberated from confinement, and soon found means to show himself, as Charlevoix calls him, *un homme de merite*. He built some small vessels after the European model for the seogun, and by these and other services became a favorite at court. The patronage he enjoyed does not seem, however, to have been very splendid, as he besought permission to return home in 1605; and we find him nine years after, second in the English factory at Firando, with a salary of £100 per year. Adams was not allowed to leave Japan on his petition in 1605, but was directed by way of compensation for his involuntary exile to invite the visits of his Dutch and English friends. His letters probably had their weight with the Dutch E. I. Company, now in the first years of its existence, and induced them to send their first ship to Japan in 1609. Three years after this, one of his letters addressed to his countrymen in Java, fell into the hands of captain John Saris, one of the commanders of the English E. I. Company, who acting on its invitations sailed for Firando early in 1613. Captain Saris had letters of recommendation from king James I., with which he repaired to the court of Gougin at Suruga, and where he was well received.

He subsequently paid his respects to the heir apparent at Yédo, and returned to Firando, with full permission for himself and countrymen to carry on a free trade. Saris then returned to England, leaving Richard Cocks at Firando, as factor for the English Company, where he remained until their establishment was given up in 1623. The interval appears to have been one of considerable trade on British account, the Company sending vessels from England, and employing native junks in traffic with Siam, Lewchew, and other places. From 1614 to 1620, persecution raged almost without intermission against the Catholics, nor were victims wanting in 1622. A part of these last sacrifices may be placed to the account of a conspiracy against the seogun, detected or said to have been detected in that year by the Dutch. The blows aimed at the Portuguese and Spaniards fell in part upon the interests of their rivals, though their persons remained secure. Disappointed in their expectation that the trade with Japan would lead to a better access to China, and thus benefit their general interests, and finding that it was by itself a losing business, the English E. I. Company recalled their factor, and abandoned their establishment at Firando, in 1623.

The footing thus lost was never regained. Indeed, no visit to Japan by English vessels is recorded for half a century after this, except that of the fleet of lord Weddell in 1637. But Desima had already been constructed when this visit took place, and the British fleet was refused access to the prisoners, perhaps because it had touched at Macao on its way. The civil wars of England had long been succeeded by the restoration of Charles II., when the ship *Return* was sent by the E. I. Company, in 1673, to attempt to reöpen the trade with Japan. On its arrival at Nagasaki, the captain was asked what religion he professed, and how long his master had been married to a Portuguese princess, and if they had any issue. Information as to the fact of this state connection, the Japanese must of course have derived from the Dutch. Inquiry was also made why forty-nine years had been permitted to elapse, and no attempt been made by the English to renew the trade. The answer was, that the greater part of the interval had been passed in civil commotion and foreign wars. Several conferences ensued, which turned chiefly on the Portuguese, and the difference between the English and Portuguese. A month after the arrival of the *Return*, it was announced on the part of the seogun, "that his subjects could not be permitted to trade with those of a king who had married the daughter of his greatest enemy, and that the English ship must sail with the first fair

wind." The captain then asked liberty to sell his cargo, inasmuch as he had brought it so far, but this also was refused, though the officers themselves said they were very sorry that no trade could be allowed. He was only permitted to pay in merchandise for the supplies he had received. On leaving Nagasaki, after more than three months' stay, he inquired if he might come again, on the demise of the queen. This he was recommended not to do, because "the royal word, like the sweat of the human body, when once escaped, re-enters not again." During his whole stay he was harassed with questions, but often surprised to find his inquisitors better acquainted than himself with European news. He seems to have been perfectly right in ascribing his repulse to the invidious suggestions of the Dutch, for it seems hardly credible that the offer of trade should have been refused by the Japanese government for no other reason, and influenced by no other arguments, than the one adduced.

Another century nearly elapsed, when the last expedition of Cook passed down the eastern coasts of Nipon, after the great navigator's death, and decorated several of its capes with English names, which still keep their places on the charts. Twelve years later, 1791, captain Colnet skirted the western shores of the Japanese Archipelago in search of some point where trade might be opened, but was everywhere repulsed by the boats of the coast guard. Wood, water, and other refreshments were, however, furnished him without pay.* The year after captain Colnet's voyage, a select committee of the English E. I. Company, (appointed to take into consideration the British trade to the East Indies,) reported that it could never be an object for Great Britain to carry on a trade with Japan. The argument for this conclusion was, that the Japanese were now supplied with British woollens through the medium of the Chinese. Were these sent direct from England to Japan, the defalcation in exports to China must be made up in bullion or by drafts on Bengal. The Japanese copper received

* We have obtained a few additional items respecting the voyage of captain Colnet from Thomas Beale esq. of Macao, who accompanied the vessel. "The Argonaut was a merchantman of 400 tons and upwards, employed in the fur trade with the northwest coast of America, and was sent to Japan with an assortment of peltries to endeavor to open a trade. She coasted along the northwestern shores of Kinsiu, guided by such Dutch charts as could be obtained, which, however proved to be so erroneous as to induce the idea that they were simulated on purpose to mislead. She passed near Tsusi-sima, but anchored at only one port, where she was surrounded by boats full of arms and closely guarded from all intercourse with the people on shore. The officers supplied her with water and other refreshments, but requested the captain to begone, refusing all proposals to trade. One or two junks were approached, but their crews appeared to be much alarmed, and were solicitous to avoid all intercourse. After making several ineffectual attempts to trade, the Argonaut left the coasts, and stood over to Corea."

in return for these woollens, to whatever market it might be sent, would interfere with the produce of the British mines. The result would be, as predicted by these sage economists, "the exchange of our woollens for copper which we have in abundance, instead of for teas which we have not, and will always be required." The committee add, "supposing that, woollens, lead, and curiosities for a cargo to Japan could be made up to £8000, copper to the value of £30,000 or £32,000 must be received in payment, to the prejudice of our mines. Thus Great Britain would gain on the one hand £8000 while the loss on the other would be £32,000." How happy would the merchant of the present day be to transfer to his own ledger this statement of profit and loss, so deprecated by the honorable committee.

In 1796, captain Broughton, in H. B. M. schooner *Providence*, visited the Japanese islands for the purpose of discovery, and passed sometime in surveying and refitting on the coasts of *Yéssu* or *Matsu-mai*. He was kindly treated, supplied with refreshments, and even boarded by fishing boats as far south as the bay of *Yédo*. Being in a public vessel, he of course made no attempt to open a trade. In 1803, the ship *Frederick* was sent to Nagasaki from Calcutta with a valuable cargo of British goods. Captain *Torrey*, who commanded her, was refused admittance to the harbor, and required to leave the roads in twenty-four hours. The merchants of Calcutta were probably led to make this attempt by the representations of *M. Titsingh*, who, as Dutch resident at *Chinsurah*, had been their neighbor for many years. This gentleman seems always to have looked back to Japan and to his stay there with the fondness so often felt toward an old residence, the discomforts of which are forgotten, while the agreeable recollections still remain.

In 1808, two years after *Louis Bonaparte* had been crowned king of Holland, the British frigate *Phæton*, captain *Pellow*, entered the harbor of Nagasaki in search of Dutch ships, with orders to "sink, burn and destroy." An accidental rencontre took place on her being boarded by the Japanese officers, accompanied by two of the Dutch factory, and the two gentlemen were detained for a short time as prisoners of war. Notwithstanding this, the governor of Nagasaki obeyed the requisition, and furnished the ship with needed supplies. Opposite accounts are given of the effect of these proceedings of *Pellow*; one is, that everything was yielded at his demand; and the other, that preparations were in progress which would have cut off the frigate, had she not hastily put to sea. According to the Dutch version, given by *M. Doeff*, this unfortunate occurrence had no resul

but to prejudice the British name, and to compel the governor of Nagasaki to the last resort of an implicated or unfortunate Japanese officer—viz. to commit suicide. The English statement on the other hand relieves captain Pellew of all blame, and throws on the malicious disclosures of the Dutch, who had been requested to report the *Phaeton* as an *Indraman*, the whole responsibility for the consequences, whatever they may have been, of the Japanese discovering that she was a ship of war.*

In 1811, a British armament from Bengal took possession of the Javan islands, and in 1813, two ships were dispatched by the lieutenant-governor, sir Stamford Raffles, to renew the communication with Japan. The cargoes of these ships consisted of sugar, tin, spices, woollens, chintzes, &c., amounting to \$298,000. The returns, including debts paid in Japan and goods left unsold there, amounted to \$342,000; balance in favor of the voyage, \$44,000. It is remarked, that the result would have been better, but for the high cost and poor assortment of the cargo, and the extravagant rate of freight. Dr. Ainslie, who accompanied this expedition, returned with the impression that the Japanese were entirely free from prejudices that would stand in the way of an unrestrained intercourse with Europeans. Even their religious prejudices appeared to him moderate and inoffensive. Commerce with Japan, both in exports and imports was in his opinion, extensible to a long list of articles not yet exchanged, and capable of great increase. We will not attempt to decide how far his opinion on the accessibility of this empire may have been modified, by the views and wishes of his patron and friend. A second effort was made by gov., Raffles the following year, with a single vessel, to place British representatives at Nagasaki, but the pertinacity of the Dutch president, Doelf, triumphed in both instances, and he kept his footing as the impersonation of the old regime, until Java and its dependencies fell again into Dutch hands after the peace of 1815.

In June, 1819, captain Gordon from Bengal touched at the bay of Yédo in his way to Okotsk, in a small brig of 56 tons. He remained eight days at the entrance of the bay, and forwarded to Yédo, through some officers of government who visited him, his request to be allowed to come the next year, and renew a trade. He was guarded by eighty armed boats and two or three junks during his whole stay. Inquiry was made concerning the owners of the brig, and after European

* See London Quarterly Review, No. 112 for June, 1836; and the United Service Journal for March, 1836. The article in the latter was written by an officer on board the *Phaeton*, apparently to counteract Doelf's statements.

news. The shores were crowded with spectators, and the vessel was visited by upwards of two thousand persons, all polite, affable, eager to barter for trifles, and admiring the samples of goods which they saw. When the reply was received from the capital rejecting his petition, thirty boats were sent to tow the brig out of the bay.

This is, we believe, the latest attempt to reöpen this intercourse, though it is said that the British whaling vessels have often touched on the eastern coasts of Nipon for supplies. It is further reported, though we hope on no good authority, that these visits have not always been made in a way to conciliate the Japanese, or to hasten the time when their ports shall again be opened to the British flag.

ART. VII. *Intercourse with the Aborigines of British Settlements, as described by a Committee of Parliament; with a notice of the execution of Nanawah, at the island of Ascension.*

THE Select Committee of the British House of Commons, appointed "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighboring tribes, in order to secure them the due observance of justice, and the protection of their rights; to promote the spread of civilization among them; and to lead them to the peaceful and voluntary reception of religion;" made a Report in June 1837, which has been printed. That document we have not seen; only a summary of it is before us in the Asiatic Journal for October and November last, from which we gather some very important information.

The Committee of Parliament begin their Report by remarking, "that the situation of Great Britain brings her so frequently in contact with the uncivilized nations of the earth, that it is of deep importance to fix the rules of our conduct towards them; that, though we are apt to regard them as savages, and ourselves as exempt from obligations due to them as fellow-men, our responsibility is not altered, and that the policy of Great Britain in this particular has affected the interests and lives of thousands, and may yet influence the character and destiny of millions of the human race. No question, therefore, can be more momentous." They then lay down this position, that "we are at least bound to do to the inhabitants of other lands,

whether enlightened or not, as we should in similar circumstances desire to be done by, but beyond this, we are bound by two special considerations with regard to the uncivilized — that of our ability to confer upon them the most important benefits — and that of their inability to resist any encroachment on our part, however unjust. The duty of regulating our relations with uncivilized nations by the law of justice has been acknowledged in the abstract, but our practice, as a nation, has not always conformed thereto. The instructions of Charles II. to the Council of Foreign Plantations, distinctly recognize and enforce this duty, and there are declarations of our legislature of a later date to the same effect; yet acts have passed which dispose of lands without reference to the possessors and occupants: in the act of 1834, empowering his majesty to erect South Australia into a British province, the aboriginal natives are not once adverted to, and the country is said to consist of waste and unoccupied land." The Committee then proceed to compare our actions with our avowed principles, "and to show what has been, and what will assuredly continue to be, unless strongly checked, the course of our conduct towards these defenseless people."

The Report embraces a review of the British colonies in Asia, Africa, and America, premising that, in their intercourse with natives of the places where they have planted colonies, the "plain and sacred right that the native inhabitants of any land have an incontrovertible title to their own soil, seems not to have been understood," by the settlers; "Europeans have entered their borders uninvited, and when there, have not only acted as if they were undoubted lords of the soil, but have punished the natives as aggressors if they evinced a disposition to live in their own country."

Over the original debasement of the New Hollanders, intercourse with Europeans has cast "a yet deeper shade of wretchedness," leading to effects dreadful beyond example, both in the diminution of their numbers and in their demoralization: "they appear actually to vanish from the face of the earth."

In Van Diemen's Land, "the natives, first, it appears, provoked by the British colonists, whose early atrocities and whose robberies of their wives and children excited a spirit of indiscriminate vengeance, became so dangerous, though diminished to a very small number, that their remaining in their own country was deemed incompatible with the safety of the settlement." In spite of the strong desire of the government at home, responded to by the local governor, to protect and conciliate them, such had been the nature of our policy, and the

circumstances into which it had brought us, that "no better expedient could be devised than the catching and expatriating the whole of the native population."

The Committee next turn to the islands of the Pacific, and from evidence before them declare, that "it will be hard to find compensation to New Zealand, and to the innumerable islands of the South Seas, for the murders, the misery, the contamination, which we have brought upon them." "Our runaway convicts," they add, "are the pests of savage as well as of civilized society; so are our runaway sailors; and the crews of our whaling-vessels, and of the traders from New South Wales, too frequently act in the most reckless and immoral manner when at a distance from the restraints of justice." It is stated that there have been not less than 150 or 200 runaways at once on New Zealand, "counteracting all that was done for the moral improvement of the people, and teaching them every vice."

The tattooed heads of New Zealanders, being objects of curiosity, acquired a saleable value; but the ordinary supply not keeping pace with the growing demand, "extraordinary stimulants were applied;" one tribe was set upon another, furnished with arms and ammunition; and in the course of the conflict which ensued, a captain * * * purchased thirteen chiefs' heads, and bringing them away from the scene of blood, emptied them out of a sack in the presence of their relations, who then attempted to get possession of his vessel.

In South Africa similar proceedings have been witnessed. In one instance, an "estimable character" declared, that within six years, parties under his orders had either killed or captured 3200 Bushmen; while another said, he himself had assisted in the destruction of 2700. Whole tribes of Caffres have been removed and their dwellings reduced to ashes, while neither the sufferers, nor the immediate actors, could tell why such things were done. For the detail of these particulars, see *Asiatic Journal*, No. 94, pp. 100, 101.

In one part of their Report, the Committee declare, with noble magnanimity, "We have felt it our duty to advert to these glaring atrocities, perpetrated by British subjects, but we must repeat that acts of this nature form but the least part of the injuries which we have inflicted on the South Sea islanders. The effects of our violence are as nothing compared to the diffusive moral evil which we have introduced; and many as are the lives of natives known to have been sacrificed by the hands of Europeans, the sum of these is treated as bearing but a trifling proportion to the mortality occasioned by the demoralization of the natives."

With reference to the means of staying the progress of existing evils, and of imparting the means of civilization, a declaration has come forth, which, is most truly philosophical and every way worthy of Christian legislators. It has been a question among philanthropists, who have been anxious to improve the condition of pagan and savage people, whether civilization or Christianity should precede. The "*merely civilizing plan*," the Committee find has been "signally unsuccessful," and so complete a failure that they do not hesitate to declare their conviction,—

"That there is but one effectual means of staying the evils we have occasioned, and of imparting the blessings of civilization, and that is, the propagation of Christianity, together with the preservation, for the time to come, of the civil rights of the natives.

In support of this opinion they adduce a flood of evidence. "Christianity has never been introduced into any nation or tribe, where civilization has not invariably followed." With reference to certain Indians, they observe, what has been observed by many others,— "In the instance of these various tribes of Indians, we see that the very people who had access to civilization, not only in the form in which it ordinarily presents itself to savages, but for whom also expensive and more than ordinarily humane exertions were made, under the patronage of the governor, to lead them to adopt civilization, nevertheless withstood all inducements to alter their habits. The allurements presented to them altogether failed, so that there was neither civilization nor Christianity among them; when a second experiment, beginning at the other end, was made. Christianity was preached to them by resident missionaries; and no sooner did they become converts to its doctrines, than they exhibited that desire for the advantages of civilized life, and that delight in its conveniences, which have hitherto been supposed to belong exclusively to cultivated nations, and to be utterly strange and abhorrent to the nature of the savage."

Many reasons concur to raise an apprehension that the evils which have been and are still propagated by Christian nations will continue to increase, and with accelerated strides, unless a new line of policy be immediately adopted. "This, then appears to be the moment for the nation to declare"—and for every other Christian nation to join with it in declaring—that "it will tolerate no scheme which implies violence or fraud in taking possession of such territory," as is needed for a surplus population; "that it will no longer subject itself to the guilt of conniving at oppression, and that it will take upon itself the

task of defending those who are too weak and too ignorant to defend themselves."

For the purpose of improving the condition of the aborigines, the Committee have proposed a series of measures, which seem well fitted to meet present exigences. They approve of Lord Glenelg's instructions to Sir B. D'Urban and recommend that they be strictly followed; they suggest that protectors of the aborigines be appointed in New Holland; and in the South Sea islands, where the chiefs are unable to protect themselves against "wrong and outrage," they propose that consular agents be appointed, armed with powers similar to those of British consuls in the Barbary States.

Here we leave the Committee's Report; and close this article with a few particulars respecting the execution of *Nanawah*, a late chief inhabiting Ascension, one of the small islands in the north Pacific. As ere long this case will probably be made public in an official form, the superintendent of British trade here having taken depositions of eye-witnesses of the transaction,—we will merely state, that *Nanawah* was hung on the yard-arm of the cutter *Lambton*. The master of that vessel, and the masters of the *Avon* and the *Unity*, were present on the occasion, which was, as we are told, about two years ago. If the execution of *Nanawah* was lawful and just, the parties who directed it ought to be freed from every suspicion of guilt; and for this end it is desirable that the whole truth should be disclosed. It has been said that, the *Avon* and *Unity* "bore the flag of the Sandwich Islands;" (?) another report states that, one of them was commanded by an American, and the other by a Frenchman.

ATR. VIII. *Analysis of the Peking Gazettes, from 10th February to 18th March. 1838.*

A CAREFUL and regular perusal of these documents throws much light on many points in the mechanism and policy of the Chinese government. To exemplify this, better than can be done by occasional extracts or translations, we subjoin an analysis of the contents of the numbers that have been received since the commencement of the 18th year of Taoukwang—Nos. 1 to 17, being from the 10th of February to the 18th of March, 1838. Our text is the lesser manuscript edition, which is allowed general circulation among the people. The large edition contains but few additional documents that are of any importance.

The chief subjects adverted to in the documents under consideration may be arranged into six sections, viz.:—1. The ministry and magistracy; 2. The

military and police; 3. Judicial affairs; 4. The finance and public works; 5. Territorial and political affairs; 6. Subsidiary and miscellaneous matters.

I. The ministry and magistracy. 1. Ministers at Peking.—An officer is appointed to pour out a libation at the funeral of the deceased premier Changling. Keshen is to fill up the vacant place, in the cabinet of four, occasioned by Changling's death, and at the same time to remain in acting charge of the government of Cheble. Elepoo, the governor of Yunnan and Kweichow, is to supply Keshen's place, as secondary minister, and to remain at the same time at his present post. (Elepoo being a junior governor, may not this appointment be owing to the present condition of affairs in Berman!) The order of precedence in the 'cabinet of four' is given as follows: Muchangah, Pwan Shengau, Keshen, Yuen Yuen.—H-ngan, brother-in-law of the emperor, is appointed to the superintendence of colonial affairs. This post was held for several years by Changling.—The retirement, owing to ill health, of She Che-yen, Chinese president of the Board of Punishments, was followed by the elevation of Ke Kung, the lieutenant-governor of Kwangtung, to the vacant post, to fill which, he was required to proceed immediately to Peking.—A commissioner has been sent to Sianse to investigate some affair. The cause is not stated, but the commissioner being at the head of the Board of Civil Officers, it is probably an affair affecting merely the conduct of some officer, and not of any general importance. A separate order for a witness to be sent by the Board of War to Sianse seems to confirm this view of it.

2. Chief provincial authorities.—The lieutenant-governorship of Kwangtung, vacated by Ke Kung, is to be filled by Eloang, financial commissioner in Keangsoo (he arrived in Canton on the 2d instant). Two translations (if we may be allowed the term), and two promotions, of financial and judicial commissioners, ensue upon this appointment. The two transferred officers are required to proceed immediately to their new stations, without visiting Peking, 'to receive the imperial instructions.'—A commissioner of the salt trade received an appointment to a station, which happened to be in the immediate neighbourhood of his native place. He therefore changes place with another officer whose rank and duties are the same as his own.

3. Subordinate officers, in the province.—From the magistrates of districts upwards, every civil appointment has to be confirmed by the sovereign. There are seventy-two magistrates of districts in the province of Kwangtung, and a proportionate number in all the other provinces; and over these, are placed prefects, with their assistants,—and circuit commissioners, having each two or three prefects under their surveillance. With so large a number of officers, it is not surprising, that a very considerable portion of the Gazette is occupied with dispatches to court, and orders from court, in reference to their appointments, changes, degradations, and dismissals. There is great disproportion in the extent of different departments and districts, as well as in the amount and nature of administrative and collectoral duties (for throughout China the duties of magistrate and collector are always conjoined) in each. In consequence, exchanges are frequent, resulting from the superior or deficient qualifications of the several officers. From the unimportance of the papers relating to these changes and appointments, separately considered, they are calculated to weary the reader. But if considered in the mass, they will probably be found one of the most valuable portions of the Gazette. Such as they are, we will briefly state the contents of each.

One magistrate is required to vacate office, that he may be subjected to inquiry for having presented an incorrect statement. Another, in a district where affairs are troublesome and complicated, is transferred to a more easy post; while a more able man is appointed to fill his place. The same occurs in five other instances, in each of which want of talent or want of energy is urged against the parties removed. One magistrate is recalled to Peking,

being unfitted for his duties by disease ; other three, on account of old age, are required to retire from public business ; one, though unable to rule, possesses a good literary reputation, and is therefore required to resign the duties of administration for those of tuition ; another is required to resign office altogether, being found too careless and neglectful of his duty. Two prefects, in like manner, are reduced in rank, on the score of carelessness or incompetence. A third, who had previously been removed from a more difficult post, proves himself so indolent, that he is recalled to Peking. In one instance, in consequence of a very needless delay in delivering over the seals of office, both the retiring magistrate, and the one entering on his duties, are subjected to a court of inquiry. One officer, who had been degraded for not having recovered property that had been plundered, is, on the ultimate recovery of the property, restored to his rank. Another, disgraced for his son's misconduct, having brought his son to justice, is in like manner restored to rank.

From among successful literary candidates at Peking, monthly selections are made, by the Board of Civil Office, of such as are entitled to become assistant prefects, magistrates, sub-magistrates, clerks to the magistrates, &c., and these are drafted into different provinces, to receive their appointments, or nominations to appointments, as fitting vacancies occur. Of these officers, there are always a considerable number at the capital of each province, who, while awaiting vacancies, are employed in various ways, often as commissioners to transact affairs for their superiors, at some place too distant for the superiors to repair thither in person. Occasionally it happens that there are not enough of such officers, and applications are to be found in the Gazettes, in the form of indents, for district magistrates, for assistant magistrates, and so forth ; but more frequently applications are sent to stop, for a time, any fresh drafts, on the ground of more being already in the province than can be efficiently employed.

4. Civil appointments. In the ministry, six ; acting, two ; to minor offices at Peking, forty-two ; at Kûrun in Mongolia, assistant to the political resident, or amban, one :— in the provinces, commissioner of circuits, one ; prefects and their assistants, eleven ; magistrates and joint-magistrates, eight : number of provincial dispatches recommending individuals for appointment as prefects and magistrates, seven. Furloughs, on account of sickness, one for two months, another for one month ; to visit the tombs of his ancestors, one.

II. The military and police. 1. Military officers. The general of one of the twenty-four banners, into which the Mantchou and Mongol Tartars and the Tartarized Chinese are divided, having died, his son is presented with 200 taels out of the imperial purse to aid in defraying the expenses of the funeral. His name has not of late figured in the public documents, and nothing is said of him.—The commander-in-chief of the forces in Keängnan having retired, on the score of ill health, the commander-in-chief in Kwangse was sent to fill up his place ; in the meantime he also had sought permission to retire. His request is not granted ; but he is allowed sick leave for a month. A few days after these orders were issued, the emperor was called on to publish his regret for the death of the commander-in-chief in Chêkeäng. The commanders-in-chief in Kweichow, Yunnan, and Szechuen are all moved in consequence of this officer's death, and a general of division has been appointed to the command in Szechuen.—According to the rules of rotation, the troops of five provinces, Shantung, Honan, Keängsoo, Nganhwuy, and Keängse, have this year to be reviewed by the emperor, either in person or by commission. His majesty has commissioned the respective governors to perform the duty. A general of division stationed on the frontier of Burmah and Laos, represents the official duties of his post to be arduous, and requests that his son may be allowed to resign office and accompany him, in order that he may himself be free from family cares : his request is granted. Many of

the Mantchou and Mongol officers have administrative as well as military duties to perform. Wantseang, for diligence in the administrative duties allotted to him, is promised an early appointment to the rank of lieutenant-general.

2. Demerits and merits of officers. A general of division is required to retire on account of inactivity and advanced age. For negligence in the preparation of a report, one military officer is degraded four steps, and another fined one year's salary. For inattention to the condition of vessels under his command, a naval officer is desired to vacate office, and is subjected to a court of inquiry. Another is dismissed for extortion. Three others are degraded, on account of incompetency; a fourth, on the score of old age, is required to retire; and a fifth is called to Peking. On the other hand several are rewarded for activity in the apprehension of offenders, particularly members of secret associations. Another receives posthumous honors, having been killed in the performance of his duty.

3. Military affairs. From Shantung an application is made for several additional military officers. From the Mohammedan territories of east Turkestan, a number of troops is withdrawn, as being no longer needed, namely from Yarkand, 200; from Oushih, 110; from Khoten, 200; from Bartsuk, 250; from Aksou, 200; and of troops of China proper, from Yarkand, Kasigar, and Yengi Hissar, 1300. The commander-in-chief in Kwangse has been introducing some new weapons, and exercising his troops with them, as precaution against the mountaineers. Some of the Tartar troops at Peking having refused their rations on account of badness of quality, two officers of rank were appointed to examine into the matter.

4. Military appointments. Generals at Peking, four; commanders-in-chief, eight; colonels, and subordinate officers, forty-six; of these a few are titular officers without duties to perform. At Peking, in the guards, seven.

III. *Judicial affairs.* 1. Metropolitan courts. A censor has laid before the emperor a representation regarding the administration of justice in Peking. In remarking upon it, his majesty expresses strongly his detestation of the pettyfogging lawyers, who abound there. Some suggestions, in regard to disputes arising out of marriages, and inheritance of land, are referred to the Board of Civil Office and the Censorate; and some remarks regarding provision for the destitute are referred to the consideration of the Censorate Board. Many police cases of small importance, when happening at Peking, are brought before the emperor, he being, according to the ancient feudal system of the country, the judge in what is regarded as his own personal territory. The number of petty cases thus brought before his majesty, and referred by him to the Board of Punishments, in less than a month, are twelve. And no doubt there are many other cases that do not appear in the Gazettes. Some cases are stated with a title of detail. Thus, a soldier is committed for stage-acting, and on several officers censure is passed for not having prevented it. A prisoner escapes from confinement; for this not only the officer in charge is punished, but those also who appointed him are severely censured. The same takes place several times. A false accusation is knowingly admitted against a man, who in consequence commits suicide; the accuser receives the punishment decreed against the accused, and all the officers concerned are subjected to wear the collar, while some of them (Mongols) are deprived of their titular honors. Members of secret associations continue to be diligently sought after, and their apprehensions are always commended. Two appeals are made from the provinces, against the tyranny of rich private individuals, who oppress and plunder the people at their pleasure, and by means of bribery hinder the local officers from interfering.

2. Redemption of punishment. An officer being subjected to severe punishment, on account of defalcation of revenue, his mother represents that she is a widow, and that he is her only son; and begs permission, upon payment

of the sum in default, to purchase his redemption in order that she may have his support in her declining years. The request is sanctioned.

IV. *The finance and public works.* 1. Income. Funds at Jeho, 131,000 taels, to be placed at interest, for defrayment of expenses of the imperial establishment there.— Surplus of revenue, from one of the customs stations, above the fixed annual amount, 26,523 taels, to be placed, after deduction of 223 taels as a present to the collector, in the household treasury. A similar surplus of 30,000 taels is deposited at the palace of Yuenmingyuen.

2. Debts and defalcations are numerous. In Keängse, several thousands of taels are owing from three or four districts. In Chühle, a magistrate is a defaulter to the extent of more than 10,000 taels. In Céhkeäng the taxes are considerably in arrear, in some districts. A defaulter in Hoonan died while being conveyed to the capital for trial. His property was at once to be placed under seal. From Moukden also complaints of defalcation are made, as well as from Honan. In Keängnan, the taxes are in arrear.

3. Taxes and smuggling. While some are punished for letting the taxes fall in arrear, others are rewarded for bringing up the arrears, and rendering the payment regular. Some again are punished for the non-prevention of smuggling. Opium, salt, and ginseng, are all mentioned as articles of illicit traffic; and the grain-transports are found sometimes to afford facilities for carrying on such traffic. Such smuggling is in one instance connected with murder of an excise officer.

4. Granaries and stores. The care of the extensive stores of grain, and of various materials for public works, at Peking and in its neighborhood, would seem to be onerous. The transport from the various provinces to Peking is attended with great difficulties; but it appears nearly as difficult to prevent theft and injury within strong walls and closed gates, as it is in boats during a journey of several months. Recommendations regarding the mode of delivering grain, the means of protecting the granaries,—complaints of thefts of grain, copper, &c., reports of decayed timber and of damaged rice,—occupy several papers.—Again, the providing charitable relief for the poor, distributing food to the destitute, giving seed to the distressed laborers,—as also the furnishing food to the men employed in the transport service, whenever drought or frost arrest their passage, and cause protracted delay, furnish matter for as many more papers.

5. Public works and subscriptions. The difficulties of navigation, the improvement and protection of the canals and river-banks, also demand the imperial attention. Vessels are to be built and difficulties arise as to the supply of timber. But when city-walls are to be repaired, or temples and colleges to be erected, the people, fonder even of reputation than of money, gladly subscribe their hundreds and thousands, that they may be honored, in return, with some mark of imperial approbation. The repair of the walls of Nganhuh in Hoonan cost 24,200 taels; of the cost for the walls of Harashasar, and for the walls and river banks of Ningyuen in Kansuh, no statement is given. A college has been built in Kweichow, and another in Kwangse.

V. *Territorial and political affairs.* 1. Szechuen. The disturbances in this province have been suppressed. The seat of insurrection seems to have been, the mountainous region that separates the basin of the Yalung river (usually marked as the boundary of Szechuen) from that more eastern branch of the Yangtze keäng, which, from its rising within the territory of China proper, has generally been regarded by the Chinese as the true source of that great river. On the south, this hilly region is bounded by the main stream of the Yangtze keäng, which, flowing from Tibet, through an unexplored region, enters Yunnan a little westward, receives the name of Kinsha keäng or the river of golden-sands, and then, turning in an easterly direction, passes round the southern limit of this hilly tract, into Szechuen. The insurgents

are of the race called Ss'fan, or 'Pufan, which was for several centuries a troublesome neighbor to China, and has never been wholly conquered, although, by being broken up into many tribes, it has lost its power to offer serious annoyance. The Gazettes speak highly of the officers, confer promotion and honorary distinction on many, and especially decree posthumous honors to one unfortunate officer, who, while leading his victorious troops homeward, fell in an untoward affray with a friendly tribe.

2. *Corcia.* Several papers appear in reference to the envoys lately sent there to give investiture, the envoys having been charged with needless extravagance in their cortège. The charge is, after due investigation, disproved.

3. *Gorkha.* Some investigations have also arisen out of the negligence and want of cooperation of the civil and military functionaries appointed to escort a Gorkha mission back to the Tibetan frontier. The deputy envoy, having dismounted soon after leaving Peking, and proper attention not having been paid to him, was left behind, and consequently returned to the metropolis.

4. *Siam* has also had its envoy at the imperial court this year. It has made its way back to Canton, however, without trouble.

5. A Mongolian noble is charged with having incurred debts which he will not repay. A commissioner is to inquire as to the truth of the charge.

VI. Subsidiary and miscellaneous matter. 1. Many things which we might arrange under this head, as they concern merely etiquette and unimportant trifles, we will omit noticing; and will merely glance hastily at the titles of the several documents that deserve attention:—an anonymous placard, referring to secret associations, intended by its author to involve an officer against whom he had a grudge; and documents presented by a member of the imperial clan (who was apparently insane), purporting to contain important information affecting the state, but found to be of no importance; an order for the strangulation of an opium smuggler; application of an officer for permission to resign office, in order to pass examination for a higher literary degree; a document censuring the practice of commending men for judicial diligence, when such diligence is but a part of their duty; the care of the imperial mausolea; the receipt, by a keeper of one of the imperial parks, of some deer that had been presented to his majesty; the appointment of a residence for an aged prince of the imperial blood; the superintendence of certain herdsmen having charge of the imperial cattle; the conferral of honorary distinctions:—such are the principle subjects embraced under this head.

ART. IX. Journal of Occurrences. Movements of the chief superintendent of British trade, and of admiral Maitland; stoppage of the European boats.

THE object of captain Elliot's late visit to Canton still remains "in the dark." He arrived in Canton and hoisted the flag on Thursday the 26th ult. On Sunday, the 29th, he sent two officers of the commission to the city gates with a letter for, but not addressed to, the governor. After some delay and altercation they returned with the letter. On the following Tuesday the chief superintendent left Canton, and the British flag was again hauled down.

On Saturday the 28th ult., one of the European schooners, the "Bombay," while passing the forts at the Bogue, was hailed to stop; and failing to do so immediately, was fired on from one of the lower forts. This brought her to, when she was boarded, and the inquiry made, if admiral Maitland or any of his people

were on board; for if so she must return, otherwise she might go on. A similar examination was made at the fort on Tiger island; and the boat then passed on to Canton. Here the case was brought to the notice of captain Elliot, who on reaching Tungkoo, made known the circumstances to the admiral,—by whom, as we hear, it was deemed necessary to demand an apology for the treatment of the "Bombay." Accordingly, on Thursday the 2d instant, her Britannic majesty's vessels, the Wellesley, the Larne, and the Algerine, left Tungkoo and proceeded up the river. This produced great excitement among the Chinese, wherever the report of it came. When it reached Canton, the governor's colleagues were immediately assembled; junks and fire-ships were sent down the river to block up and defend the channel; large bodies of troops were ordered to march; and the senior hong merchants and linguists were dispatched to Macao, to see captain Elliot. On Saturday morning, the 4th instant, while all this agitation was experienced by the officials in Canton, her majesty's ships came to anchor off the fort at Chuenpe, under the guns of which were anchored three vessels of the Chinese navy—those of the *tetuh* or admiral, and of two of his subalterns.

Soon after the British ships came to anchor, captain Maitland of the Wellesley was seen proceeding towards the junks, to seek an interview with the *tetuh*. Two conferences with him, were succeeded by a deputation of two officers—one we believe a *footseang* and the other a *shoupei*, of the rank of post-captain and lieutenant, who waited upon the British admiral on board the Wellesley. This was on the afternoon of Sunday the 5th. Of all that occurred at these interviews we have learned only the single fact that the Chinese officers, when on board the Wellesley, wrote a disavowal, in terms that had been previously used by the *tetuh* himself, of having sanctioned the inquiries for admiral Maitland made on board the "Bombay," with promises to punish those who made the inquiries, and to prevent their recurrence in future.

We have further learned that the two admirals exchanged cards—which we believe is never done by the Chinese except between good friends,—and that the two officers, before leaving the Wellesley, were shown round the vessel and seemed to view her with astonishment. On the morning of Monday, the 6th instant, when the British ships were leaving their anchorage to return to Tungkoo, a salute of three guns, previously agreed on, was fired from the fort at Chuenpe and returned by the Wellesley. From first to last, and on both sides, we hear that the intercourse was conducted with great urbanity and every appearance of friendship.

While the last pages of our present number are going to press on the 17th, reports come from Macao that, "all is well;" admiral Maitland being on shore with his family, the Algerine in the roads about to sail in search of the Antonio Pereira, and the Larne expected very soon to sail for New South Wales. It may perhaps be doubted whether the treatment of the Bombay—running in direct opposition to the fixed laws of the port,—was worthy of all the notice it received; but we are glad sir Frederick Maitland found himself in direct intercourse with Chinese officers; and we hope the opportunity was improved for conveying some expression of the feelings of the British government towards the Chinese.

The stoppage of the boats running between Canton and Macao is being strongly insisted on; and none, for the time being, are allowed to proceed up the river without passports, which must be countersigned at the Bogue. A communication, signed by the whole body of the hong merchants, will be found in the Canton Register of the 14th instant. "We beg to state respectfully," they say, "that the number of the large boats, belonging to the foreigners of each nation, which sail between Canton, Lintin, and Macao, is great; it is long since the larger boats have been forbidden to enter the port; and as to the small boats, whether they come from Macao or Whampoa to Canton, or go from Canton to Whampoa or Macao, a pass must always be applied for according to law, and they must be searched, and then they will be permitted to proceed: these have been hitherto the fixed laws. Lately we have repeatedly received edicts from the governor and hoppo, severely reprimanding us; and we have also written to you, gentlemen of the different nations, several times, giving you full information of the orders and regulations, that you might perfectly obey them, and manage accordingly; but you, gentlemen, continue wholly regardless."

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